Kitab At-Tauhid

Muhammad bin Abdul-Wahhab

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Publisher
Sheikh-ul-Islam, Muhammad bin Abdul-Wahhab, A renowned reviver and great reformer

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In the Name of Allah,
The most Beneficent,
The Most Merciful

Publishers Note

Sheikh-ul-Islam, Muhammad bin Abdul-Wahhab, was a renowned religious scholar and a great reformer of his times. He held a unique and unparalleled position as an exponent of Qur'an, *Hadith* and different branches of knowledge. With his intellect and a deep grasp over the religious learning, he impressed the high ranking contemporary scholars and brought them around his own viewpoints.

In his works, Sheikh-ul-Islam has not only elaborated the Qur'an and *Sunnah,* but has also uprooted the polytheistic views and has made a hard struggle to eradicate the heresies and accretions.

His writing *Kitab At-Tauhid* is one of the best books on the subject of *Tauhid* (Islamic Monotheism) and ranks high in authenticity. Till date it has gone through various publications; and had been the means for guidance of the millions of people throughout the world; by taking them out of the darkness of polytheism and error.

The main object, Sheikh-ul-Islam had before him in writing this book, was to acquaint the Islamic world with the basic teachings of the Qur'an and *Sunnah;* contradict the prevailing but absurd beliefs and customs not supported by the traditions of the Prophet (May the peace and blessing of Allah be upon him) and to base the Faith and actions on the lucid and clear Islamic rulings and commandments that lead the Muslims to the success and salvation, here and in Hereafter.

So to achieve the object, in this book, he has discussed all the relevant verses reasonably, rationally and sincerely; and has placed the essence of the Qur'an and *Sunnah* in a very simple and appealing manner. And this is the reason that the right persons, beyond group ism and prejudices, have been adopting the correct Islamic path- the path of the Qur'an and *Sunnah* -under the influence of the basic facts and proofs produced herein. If Allah willed, this book would also be undoubtedly proving beneficial in all the times to come.

All praise is to Allah that Dar-us-Salam Publications, guided by its own commitment to serve the Qur'an and *Sunnah* and to transmit the Islamic Monotheism to the learned class of the society, is having this auspicious opportunity to publish the book into English with a lucid and eloquent translation.

Obviously, it is a very difficult task to translate the (May Allah be pleased with him) text into English, as the grammar, syntax and cultural backgrounds of these two languages are entirely different. Yet it has been my sincere and constant effort to convey the exposition, thoughts, feelings, views and message of Sheikh-ul-Islam into English with as exactness and accuracy as could be possible. Even then, there may be still some shortcomings. In this regard all suggestions for improvement of the contents will be highly appreciated.

It gives us pleasure to express our thanks to the brothers who have exerted their best endeavors to present the book in high esteem of the readers. We pray for them and their prosperity, in this world and in the Hereafter.

Though this book has been published into English earlier also, it is hoped that this new English translation would certainly not only be appreciated owing to its simplicity, eloquence, and being comprehensive and intelligible to all; rather it would be highly helpful in guiding the Muslims desiring cognizance of *Tauhid* and the fundamentals of *Shariah.*

Abdul Malik Mujahid
General Manager
Dar-us-Salam Publications

Sheikh-ul-Islam
Muhammad bin Abdul-Wahhab
A renowned Reviver and a great Reformer

His Birth and Lineage

Sheikh-ul-Islam, Muhammad bin Abdul-Wahhab, was born in 1115 H. in the city of Uyainah, seventy kilometers northwest of Riyadh, the capital of the Kingdom of Saudi Arabia. He belonged to a highly respectable and scholarly family; his father Sheikh Abdul-Wahhab bin Sulaiman, characterized by his profound scholarship and righteousness, inherited an exalted status from his ancestor Sheikh Sulaiman bin Ali, the chief of the scholars and well versed in teaching, writing and giving verdict.

Education

Sheikh-ul-Islam acquired his primary education from his esteemed father at his native place and was nurtured under his guidance. He was intelligent enough to memorize the Qur'an by heart at the very tender age of ten only. He read the books on *Tafseer* (exegesis), *Hadith* and *Fiqh.* From the very outset, he was greatly interested in studying the works of early scholars, particularly those of Sheikh-ul-Islam Ibn Taimiyah and his noble disciple Allamah Ibn Qaiyim. He went through all those books and well grasped the contents.

On attaining the age of maturity, he set out to perform *Hajj* at Makkah and derived benefits from the scholars there. He then proceeded to Al-Madinah, met the learned ones there, and adopted the studentship of two renowned erudite, Sheikh Abdullah bin Ibrahim bin Sa'id Najdi and Sheikh Muhammad Hayat Sindhi for a long period. Out of the curiosity for higher education, he took also the journey to Iraq and Basrah and got himself benefited there.

Condition of Najd

In those days, the people of Najd were badly indulged in polytheistic deeds and un-Islamic practices. They were completely overwhelmed with polytheism. The graves, trees, stones, caves, evil spirits and insane persons were regarded as deities. The baseless stories and tales were ascribed to them to manifest their excellence. The worldly *Ulama* too had misguided them for the fulfillment of their materialistic lust. The soothsayers and magicians were having their influence over the society.

None could dare challenge their holds on the commoners. Same condition was prevailing in both Makkah and Al-Madinah also. Yemen was also in the same line. Polytheism, erection of structures on the graves, seeking refuge and assistance of the dead, saints and jinns were the common religious features.

Mission of *Da'wah*

Having studied this pitiable condition of the nation, Sheikh was highly moved. More pitiable was the situation that no one was ready to take trouble to guide the people to the Right Path. It is obvious that to take this task meant to challenge those evildoers who had) their provisions

through these practices. It meant to make oneself prepared to face every torture and atrocities from these selfish misguiders and their followers. But Sheikh resolved to make every effort to fight against the circumstances up to the extent of *Jihad.*

Sheikh started his mission. He invited the people to the *Tauhid* (Islamic Monotheism) and guided them to the Qur'an and *Sunnah.* He urged upon *Ulama* to strictly follow the Qur'an and *Sunnah* and derive the issues directly from them. He forcibly contradicted the blind following of any scholar of the *Ummah* in preference to the Qur'an and *Hadith.*

Sheikh was a man of courage and enthusiasm. He started his preaching, made correspondence with religious scholars inviting them to lend helping hands in eradication of the prevailing absurdities and defilements in religious matters.

A number of scholars from Makkah, Al-Madinah and Yemen accepted his invitation, and supported him. But apart from them, there were also such ignorant and selfish scholars who criticized him and kept themselves aloof.

The so-called learned ones rose against Sheikh as they were being affected by his *Da'wah* in terms of their worldly gains. Even then he took journey to different places to convey his message to the people given to error. Traveling through Zabir, Ahsa, Huraimala, he reached Uyainah.

Arrival at Uyainah

That was the period when the ruler of Uyainah was Uthman bin Hamd bin Ma'mar. He welcomed Sheikh gladly, and assured him every help in his mission of Islamic *Da'wah.* Sheikh devoted himself to this great work of reformation for the sake of Allah. He gained the popularity far and wide. People started resorting to him in large numbers. He became engaged in their guidance and teachings.

Sheikh, however, continued his struggle to free the environment from all the defilements and pollutions. There were numerous tombs, graves, caves, trees..etc, which were worshipped by the Muslims. With the help of Amir Uthman bin Ma'mar, most of them were extirpated by Sheikh. He became engaged in purifying the people from polytheistic and heretic rituals in Uyainah and its surroundings.

In the mean time, a woman came to him for her purification from the sin of committing adultery. Investigations- were made as to whether she was mentally sound or not and also that whether she had chose for the punishment under some pressure or voluntarily. When it was confirmed that she was doing that voluntarily out of repentance, Sheikh ordered for the *Rajm* (to kill by throwing stones-punishment for adultery). Owing to these events dismantling of tombs, self-surrendering of the woman for punishment and migration of the people to Uyainah to seek guidance from the Sheikh-the reputation of Sheikh spread far and wide.

Exit from Uyainah and Entrance to Dar'iyah

When the ruler of Al-Ahsa and its surroundings, Sulaiman bin Urai'ar came to know about the popularity of Sheikh among the people, he became afraid of the growing strength of the Sheikh and resolved to crush him at the very outset, lest he should overthrow him from his power. So he threatened Amir Uthman, with whom Sheikh was living, and asked him to kill the Sheikh. Amir Uthman was not in a position to withstand Sulaiman, hence he became panicky. Apprehending that if he disobeyed his order, he would punish him and overpower him, he made

Sheikh acquainted with the whole situation and submitted him to migrate to any other place. And Sheikh migrated from Uyainah to Dar'iyah.

The people of Dar'iyah knew the Sheikh very well and they were also aware of his mission. When the ruler of Dar'iyah Amir Muhammad bin Saud came to know about the arrival of the Sheikh in his territory, he was much pleased and visited him at his place. Muhammad bin Saud belonged to a pious family and himself was a practical Muslim. He exchanged his views with Sheikh and was rejoiced to know that his mission aimed to revive Qur'an and *Sunnah* and the Islamic teachings in its original form; he desired to promote firm belief in the Oneness of Allah and true guidance of Prophet Muhammad (May the peace and blessing of Allah be upon him)

Pledge to propagate the teaching of Islam

Sheikh described before him the accounts of the Prophet (May the peace and blessing of Allah be upon him) and his Companions as to how did they strive for the cause of Allah, enduring all the difficulties and making their best efforts with all the sacrifices. Sheikh persuaded the Amir also to the same and assured him of Allah's pleasure in the Hereafter, and His favour and victory in this world. Ibn Saud, being convinced by the Sheikh, agreed with him and promised his full support to him and to his mission, provided when Allah would bless him with victory, he would not leave him. Sheikh also gave his words to this effect, and thus Ibn Saud gave Sheikh his pledge to propagate the teachings of Islam (esp. *Tauhid,* the Oneness of Allah), mobilize Muslims for *Jihad* (fighting for the cause of Allah), emphasize adherence to the *Sunnah* of Allah's Messenger (May the peace and blessing of Allah be upon him) , enjoin the good deeds and forbid the evils. Sheikh invoked Allah to be his Guide and bless him to be firm in his determination, and to give him every success in this life and the Hereafter.

Dar'iyah, the Centre of Da'wah

At this time Sheikh found himself in a peaceful environment, most suitable for his work of *Da'wah.* He seized the golden opportunity and started to educate the masses. People of Dar'iyah and its surroundings resorted to him for the lessons in Islam. Amir Muhammad bin Saud presented himself before the Sheikh as one of his students of Islam along with the members of his family. Dar'iyah was crowded with the people visiting for learning. Sheikh started teaching, preaching and inviting people to Allah. He undertook the task of delivering lectures on different branches of knowledge namely, *Tauhid* (Islamic Monotheism), exposition of Qur'an and *Sunnah,* knowledge of *Fiqh* and (May Allah be pleased with him) language etc.

Thus Dar'iyah turned into a centre of learning and *Da'wah,* and people started migrating to it in a large number.

The concourse of people and far-reaching effect of his mission made him far-famed which rendered his enemies into jealous. They started false propaganda against the Sheikh and even blamed him of blasphemy, and branded him a *Zindiq* and sorcerer. Sheikh was a man of courage. He did not care for these blames and continued his mission with full enthusiasm. He even debated his opponents in the best manner and in a polite way. This attitude proved very effective and rendered his opponents to be his supporters.

Sheikh, along with his work of *Da'wah,* planned for *Jihad* against overwhelming polytheism and heretic ideas and practices, and invited people of all ranks to join in this mission. Delegates from

every comer of the Arab Peninsula visited Dar'iyah to pledge their support to Sheikh and to take lesson of true monotheism of Islam. Then they would return back to their areas to teach the same to their people and educate them.
The ruler of Uyainah and the elites took journey to pay visit and requested him to turn back to Uyainah. But Sheikh rejected the proposal. They also pledged to fight for the cause of Islam till their last. Sheikh also sent his disciples to the different regions and countries to preach the teachings of Islam based only on Qur'an and authentic *Ahadith* of the Prophet (May the peace and blessing of Allah be upon him)

Correspondence with Rulers

Sheikh drew the attention of the rulers and the scholars of each region towards the polytheism and heresy in which the people were indulged, and invited them for their eradication. For the purpose, he stepped into correspondence. He wrote letters to the rulers, elites and scholars of Najd, Riyadh, Kharj, towns of the southern region, Qaseem, Hayel, Washm, Sudair etc. He also wrote to the outstanding *Ulama* of Ahsa, Makkah and Al-Madinah. Outside the Arab Peninsula, he made correspondence to the learned figures of Syria, Iraq, India, and Yemen as well. He maintained his communication with them, explained them the aims and objects of his mission, substantiated the points with Qur'an and *Sunnah* and invited their attention towards the eradication of absurd and heretical beliefs and practices in the masses.
Sheikh's mission spread far and wide. A large number of scholars and other people throughout India, Indonesia, Afghanistan, Africa, Morocco, Egypt, Syria, Iraq, etc. got influenced and attracted towards his *Da'wah.* They also stood up in their own regions, with a great zeal and enthusiasm, to invite the people towards Allah and to the pure and basic teachings of Qur'an and *Sunnah,* free from all heresies and misinterpretations.

Death

Sheikh dedicated his whole life for this *Da'wah* and *Jihad* with his utmost sincerity and with the help of Muhammad bin Saud and his son Abdul-Aziz, the rulers of Dar'iyah. He breathed his last on the last day of the month of Dhul-Q'adah in 1206 H (1792 A.C).

Impact of *Da'wah*

As a result of the continued *Da'wah,* vigorous struggle and *Jihad* in the way of Allah for a long period of about fifty years from 1158 H to 1206 H. A complete victory over the entire Najd was gained. People abandoned worshipping graves, tombs, shrines, trees etc. and all the more they deserted all of them and practiced the pure faith of Islam. Blind following of the forefathers, ancestors and traditions in vogue was abandoned; and *Shari 'ah* was revived and established. Obligatory duties were being observed in the light of Qur'an and *Sunnah.*

A framework for enjoining good deeds and forbidding bad ones was instituted. Mosques began to be visited by people in abundance for performing *Salat.*

Peace and tranquility prevailed everywhere, in towns as well as in villages. People became safe even in deserts and on lonely ways. The ignorant and notorious bedouins moulded their conduct. The preachers and preceptors were sent to every comer to teach and educate the common people.

Thus a thorough revival of the complete religion came into existence.

After the expiry of Sheikh, his sons, grandsons, disciples and supporters continued the work of *Da'wah and Jihad* in the way of Allah. Among his sons, the most ardent in these activities were: Sheikh Imam Abdullah bin Muhammad, Sheikh Husain bin Muhammad, Sheikh Ali bin Muhammad and Sheikh Ibrahim bin Muhammad; and among his grandsons were: Sheikh Abdur-Rahman bin Hasan, Sheikh Ali bin Husain, Sheikh Sulaiman bin Abdullah. Apart from them, a large group of his disciples including Sheikh Hamd bin Nasir, scholars from Dar'iyah and others remained continuously engaged in inviting people towards Allah's true religion by writing and publishing books, fighting for the cause of Allah and making correspondence in this regard.

Some of his works

Despite the fact that Sheikh-ul-lslam Muhammad bin AbdulWahhab was a reformer and a man of *Da 'wah,* he still engaged in writing also. His some famous works are as follows:

1. Kitab At-Tawhid
2. Kitab AI-Kabaair
3. Kashf Ash-Shubhat
4. Mukhtasar Seerat Ar-Rasool
5. Masail Al-Jahiliyah
6. Usool Al-Iman
7. Fadail Al-Qur'an
8. Fadail Al-Islam
9. Majmu' Al-Ahadith
10. Mukhtasar Al-Insaf wa Ash-Sharh Al-Kabeer
11. Al-Usool Ath- Thalatha
12. Aadab Al-Mashi ila As-Salat

And others.

CHAPTER No: 1
At- Tauhid (The Oneness of Allah)

Allah the Almighty said:

"And I (Allah) created not the *Jinns* and men except they should worship Me (Alone)."

(51:56)

And He stated:

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): 'Worship Allah (Alone), and avoid (or keep away from) *Taghut* (all false deities etc. i.e. do not worship *Taghut* besides Allah).' "

(16:36)

And He said:

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was small.' "

(17:23, 24)

And He said:

"Worship Allah and join none with Him in worship."

(4:36)

And He said:

"Say (O Muhammad May the peace and blessing of Allah be upon him): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty -We provide sustenance for you and for them; come not near to shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law), This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may' remember. And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqun* (the pious)."

(6: 151-153)

Ibn Mas'ud (May Allah be pleased with him) said:

Whoever wishes to ascertain the very will of Prophet Muhammad (May the peace and blessing of Allah be upon him) on which the Prophet has put his seal, let him read the Statement of Allah:

"Say (O Muhammad (May the peace and blessing of Allah be upon him)): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him... (up to) ...And verily, this is My Straight Path."

It is narrated that Mu'adh bin Jabal (May Allah be pleased with him) said:

I was riding behind the Prophet (May the peace and blessing of Allah be upon him) on a donkey and he said to me "O Mu'adh, do you know what is the right of Allah on his slaves and what is the right of the slaves upon Allah?" I responded: "Allah and His Messenger know best." He continued, "The Right of Allah upon His slaves is to worship Him Alone and never to associate anything with him. The right of slaves upon Him is not to punish any person who does not associate anything with Him." I said: "O Allah's Messenger, may I not give the glad tidings to the people?" He replied: "No. Do not inform them lest they rely on (this promise and lapse in their service to Him)[1]." [The above *Hadith* is mentioned in two *Sahih* Books *(Al-Bukhari* and *Muslim)].*

Important issues of the Chapter

1) Wisdom of Allah in creating jinn and mankind.
2) Worship is *Tauhid,* as, in this issue there had always been dispute (between the Prophets and the polytheists).
3) Those who have not fulfilled the requirements of *Tauhid* are such as they have not worshipped Allah, and in this sense is the meaning of the verse:

"Nor will you worship that which I worship"

(109:3).

4) The wisdom in sending the Messengers.
5) The message of the Prophet (May the peace and blessing of Allah be upon him) (*Tauhid)* applies to all nations.
6) All Prophets have brought one and the same religion.
7) The major issue is that the worship of Allah cannot be performed until *Taghut* is denounced

[1] Mu'adh (May Allah be pleased with him) narrated this *Hadith* avoiding the sin of concealment. [Translator]

and rejected. In this meaning is the saying of Allah:

"Whoever disbelieves in *Taghut* and believes in Allah then he has grasped the most trustworthy handhold."

(2:256)

8) *At-Taghut* is inclusive of all that is worshipped other than Allah.
9) The tremendous importance of the three entirely clear verses of *Surah Al-An'am* (6:151-153) among the early pious predecessors. In these verses are 10 issues, the first of which is the prohibition of *Shirk.*
10) The clear verses in *Surah Al-Isra* (17:22-39) have 18 substantial issues. Allah begins them with:

"Set not up with Allah any other *ilah* (god), (O man) or you will sit down reproved, forsaken (in the Hell-fire)".

(17:22)

And ended with:

"And set not up with Allah any other *ilah* (god) lest you should be thrown into Hell, blameworthy and rejected."

(17:39).

Allah informed us the importance of these issues by saying:

"This is (part) of *Al-Hikmah* (wisdom, good manners and high character, etc.) which your lord has inspired to you."

(17:39)

11) The verse of *Surah An-Nisaa* (4:36) called "The verse of the ten rights" to which Allah the Most High begins by saying:

"And worship Allah, and join none with Him in worship."

12) We must note the admonition of Prophet Muhammad (May the peace and blessing of Allah be upon him) which he made before his death.
13) To recognize Allah's right upon us.
14) To recognize the rights of slaves on Allah, if they fulfill His right.
15) This issue was unknown to most of the Companions of Prophet Muhammad (May the peace and blessing of Allah be upon him)
16) Permissibility to hide some knowledge for the common good (as determined by the *Shari'ah).*
17) It is desirable to pass the pleasing news to other Muslims.
18) Fear of depending (of the people) upon the expansiveness of Allah's mercy.
19) The statement of one, who is asked on matters that are not known to him: "Allah and His Messenger know the best".
20) It is correct to impart knowledge selectively to someone and not to others.
21) The humility of Prophet Muhammad (May the peace and blessing of Allah be upon him) on riding a donkey with a companion behind.
22) It is legitimate to have a second rider behind.

23) Superiority of Mu'adh bin Jabal (May Allah be pleased with him) The great importance of this issue (of *Tauhid).*

CHAPTER No: 2
The superiority of *Tauhid* And what it removes of sins

Allah the Most Exalted said:

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping other besides Allah), for them (only) there is security and they are guided ones."

(6:82)

Narrated Ubadah bin As-Samit (May Allah be pleased with him), that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Whoever testifies that there is nothing worthy of worship in truth (no God) except Allah Alone, Who is without (peer or) partner, and that Muhammad is His slave and Messenger, and that 'Iesa (Jesus) is the slave of Allah, His Messenger, and His Word which He bestowed in Maryam (Mary) and a spirit (created) from Him, and that Paradise & Hell-fire are realities, Allah will admit him into Paradise, whatever his deeds might be." *(Sahih Al-Bukhari, Hadith* No. 3252)

'Itban (May Allah be pleased with him) narrated that the Prophet (May the peace and blessing of Allah be upon him) said:

"Indeed Allah has forbidden for Hell the person who testifies: 'There is nothing worthy of worship in truth (no true God) but Allah', seeking thereby nothing but Allah's Face (pleasure)." *(Al-Bukhari, Muslim).*

Abu Sa'id Al-Khudri (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Musa (Moses) (May the peace and blessing of Allah be upon him) said: 'O my *Rabb,* teach me something through which I can remember You and supplicate to You.' Allah answered: 'Say, O Musa, *La ilaha illa-Allah'.* Musa said: 'O my *Rabb,* all your slaves say these words'. Allah said: 'O Musa, if the seven heavens and all they contain other than Me[1] *(Ghairy)* and the seven earths as well, were all put in one side of a scale and *La ilaha illa-Allah* put in the other the latter would overweigh them.'" [This *Hadith* has been reported by Ibn Hibban, and Al-Hakim declared it *Sahih].*

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[1] This phrase *(Ghairy)* is the exception from what is in the heavens. It should not be misunderstood that Allah is contained within the heavens or earth since He has described Himself in the Qur'an as the Transcendent, Most High, Above All, i.e. in 2:255, 20:5, 25:59 and many places elsewhere in His Book. Indeed the statement is another proof that Allah cannot be considered within the creation. [Detailed explanation can be seen in *"Fath-ul-Majid Sharh Kitab-ut-Tauhid* -Translator].

At-Tirmidhi reports from Anas (May Allah be pleased with him): He heard Allah's Messenger (May the peace and blessing of Allah be upon him) saying:

"Allah the Most Exalted said: 'O son of Adam, were you to come to Me with the world full of sins, and meet Me without making anything partner to Me *(Shirk),* I would come to you with a similar amount of forgiveness.' "

Important issues of the Chapter

1) Abundance of Allah's favour.
2) The abundant reward of *Tauhid* towards Allah.
3) Besides earning rewards, *Tauhid* recompenses sins.
4) Explanation of the verse 82 in *Surat Al-An'am.*
5) Ponder the five points mentioned in the *Hadith* narrated by Ubadah (bin As-Samit (May Allah be pleased with him))
6) If you look at the *Ahadith* from Ubadah and 'Itban (May Allah be pleased with him) and what follows altogether, the meanings of *La-ilaha illa Allah* become clear to you along with the error of those who are the deceived ones *(Al-Maghrurin).*
7) Take note of the condition in Itban's *Hadith.*
8) That the Prophets needed to be apprised of the tremendous virtue of *La ilaha illa-Allah* (There is no true God but Allah).
9) The point of overweighing of the *Kalimah* (May Allah be pleased with him) in respect to all other creation, though many who enunciate it will not get the full weight in their balance.
10) The text showing that there are seven earths like seven heavens.
11) That the seven earths and heavens are full of creatures.
12) Confirmation of the Attributes of Allah, contrary to the claims of Ash'ariyah.
13) Undoubtedly, if you understand the *Hadith* of Anas (May Allah be pleased with him) you would understand the statement in the *Hadith* of Itban (May Allah be pleased with him):

"Indeed Allah has forbidden for Hell the person who testifies: 'There is nothing worthy of worship in truth (no true God) but Allah,' seeking thereby nothing but Allah's Face (pleasure)"

that it constitutes abandonment of *Shirk* practically and not merely confessing *La-ilaha illa-Allah* by the tongue.

14) Reflection and consideration of the shared characteristics of Muhammad (May the peace and blessing of Allah be upon him) and Iesa (May Allah be pleased with him) both as Prophets and slaves of Allah.
15) Knowing the peculiarity of Jesus (May Allah be pleased with him) being created as *Kalimat-Allah* (the Word of Allah).
16) Knowledge that Jesus (May Allah be pleased with him) is a spirit from Allah *(Ruhan Minhu).*
17) Knowing the merits of belief in Paradise and Hell.
18) Knowledge of the meaning of the statement (of the Prophet (May the peace and blessing of

Allah be upon him) "... whatever his deeds might be."

19) Knowledge that *Al-Mizan* (the Scale) consists of two sides.

20) What is meant by the mention of the "Face" (of Allah).

CHAPTER No: 3
Who purifies *Tauhid* (from *Shirk*..etc) will enter Paradise without giving an Account

Allah the Most Exalted said:

"Verily Abraham (May Allah be pleased with him) was indeed a model, devoutly obedient to Allah, unswervingly true in faith and he was not of those who ascribed partners to Allah."

(16: 120)

And He further said:

"And those who ascribe not anyone (in worship) as partners with their Lord."

(23:59)

Husain bin Abdur-Rahman narrated:

Once when I was with Sa'id bin Jubair, he asked, "Who among you did see the shooting star last night?" I answered, "I had seen it," and then explained that I was not at the prayer at the time because I had been stung by a poisonous scorpion. He said, "What did you then do?" I replied, "I used *Ruqyah*[1] to cure it!" He said, "What compelled you to do that?" I said, "A *Hadith* I heard from Ash-Sha'bi." He asked, "Which *Hadith* Sha'bi narrated?" I replied, "He reported from Buraidah bin Al-Husaib, who said that *Ruqyah* is not allowed except for the treatment of 'evil eye' *('Ain)* and (poisonous) sting." He (Sa'id bin Jubair) said, "He has done well by stopping on what he has heard (i.e. to act according to the knowledge as opposed to ignorance). However Ibn Abbas narrated us that the Prophet(May the peace and blessing of Allah be upon him) said, 'All the nations were made to pass before me, and I saw a Prophet with a small group with him, and a Prophet with two or three people and a Prophet with none. Then there appeared a large group of people which I took to be my nation *(Ummah).* But I was told that those were of Musa and his people. Later, a larger group appeared and I was told that those were my people. Among them were seventy thousand who would enter Paradise without reckoning or punishment.' The Prophet (May the peace and blessing of Allah be upon him) then got up and went to his house, and the people went into discussion as to who they might be. Some said, 'Perhaps they are the Companions of the Messenger of Allah.' Others said, 'May be they belong to those who were born in Islam and therefore had never ascribed anyone partner with Allah.' And while they were exchanging their views like this, the Prophet (May the peace and blessing of Allah be upon him) came out and was informed about the news. He said, 'Those people are those who do not treat

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[1] Translator's footnote: To translate *Ruqyah* as 'incantation' may bring to mind connotations of magic or sorcery which are forbidden in Islam. To use the term "By spiritual means" may not convey the meaning in full. [See Ismail L. Faruq's Translation] *Ruqyah* is when a person recites part of the Qur'an such as *Al-Fatihah* or makes supplication using words transmitted from the authentic *Hadith* of the Prophet (May the peace and blessing of Allah be upon him) upon someone. What appears to be a blanket forbiddance of doing so except for the two exceptions mentioned is actually a strong pronouncement of its allowance in these cases. It is confirmed in the authentic *Seerah* that the Prophet (May the peace and blessing of Allah be upon him) himself allowed *Ruqyah* in other instances, but he (May the peace and blessing of Allah be upon him) admonished against a person doing so for other than himself. (Ref. *Fath-ul-Majid)*

themselves with *Ruqyah,* nor do they believe in bad or good omen (from birds etc.), nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord.' On that 'Ukashah bin Mihsan got up and said (to Prophet (May the peace and blessing of Allah be upon him) 'Invoke Allah to make me one of them.' He (May the peace and blessing of Allah be upon him) said, 'You are one of them.' Then another man got up and said, 'Invoke Allah to make me one of them.' He (May the peace and blessing of Allah be upon him) said, 'Ukashah has preceded you.' "

Important issues of the Chapter

1) In *Tauhid,* people are classified into various ranks.
2) What is the meaning of 'purification of *Tauhid'*.
3) Ibrahim (May Allah be pleased with him) was praised by Allah for he was not of the polytheists.
4) Allah praised all those *Auliya* for they did not make anyone with Him as the partner (did not practice polytheism).
5) Keeping away from cauterization and *Ruqyah* is the fullest purification of *Tauhid.*
6) Possessing these characteristics (traits) is *Tawakkul* (trust in Allah Alone).
7) The deep knowledge of the Companions of Prophet Muhammad (May the peace and blessing of Allah be upon him) who knew that such degree of trust *(Tawakkul)* in Allah could not be attained without action.
8) This shows how earnest the Companions were in doing good deeds.
9) The superiority of the followers of Muhammad (May the peace and blessing of Allah be upon him) quantitatively as well as qualitatively.
10) The superiority of the *Ummah* (followers) of Musa (May Allah be pleased with him).
11) All the *Ummah* (nations) will be paraded before Prophet Muhammad (May the peace and blessing of Allah be upon him) .
12) Every *Ummah* (nation) will be accompanied by its respective Prophet.
13) Generally, few people responded to the call of Prophets.
14) The Prophets, whom nobody responded to, will come alone before Allah.
15) The substance of these facts is that man should not worry about numbers, neither must he feel proud about huge numbers nor be disheartened by less numbers.
16) The permission of using *Ruqyah* to treat effects of evil eye and poisonous sting.
17) By the *Hadith* "He has done well by stopping on what he has heard", the depth of knowledge of the predecessors is known, and it is also known that the first *Hadith* does not contradict the second.
18) The avoidance of the predecessors of praising anyone undeservedly.
19) The Prophet's statement that 'You are one of them' is a sign of Prophethood.
20) The excellence of Ukashah (May Allah be pleased with him)
21) Using *Ma'areed* (to mention something casually among other things, or a description open to various interpretations).
22) The excellent manners of Prophet Muhammad (May the peace and blessing of Allah be upon him) .

CHAPTER No: 4

Fear of *Shirk* (Polytheism)

Allah the Almighty said:

"Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases."

(4:48, 116)

Prophet Ibrahim (May Allah be pleased with him) said:

"And keep me and my sons away from worshipping idols."

(14:35)

It is narrated in the *Hadith* that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"What I fear most for you is a form of *Shirk."* When asked about it, he said, *"Ar-Riya* (showing oft)."

Ibn Mas'ud (May Allah be pleased with him) narrated that Prophet Muhammad (May the peace and blessing of Allah be upon him) said:

"Whoever dies while ascribing partners to Allah, enters the Hell-fire." (Al-Bukhari)

Muslim reports from Jabir (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Whoever meets Allah (on the Day of Judgement) not having associated anyone with Him (in worship), shall enter Paradise; and whoever meets Him having committed *Shirk* in any way will enter the Hell-fire."

Important issues of the Chapter

1) Fear of *Shirk* (polytheism)
2) Showing off *(Riyaa)* is a type of *Shirk*
3) Showing off is a lesser type of *Shirk.*
4) Falling into minor *Shirk (Riyaa)* is more fearful to the righteous and pious people than other matters (because of the ease, one can fall into it due to its being so subtle).
5) Nearness of Paradise and Hell.
6) Combination of the nearness of Paradise and Hell has been stated in the same *Hadith*
7) Whoever meets Allah (on the Day of the Judgement) having associated nothing with Him, shall enter Paradise; and whoever dies while committing *Shirk* with Allah in any way shall enter Hell, even though he might have been a great worshipper.

8) The important issue of the invocation of Ibrahim (May Allah be pleased with him) for himself and his progeny, being the protection from worship of idols.
9) The acknowledgement of Ibrahim (May Allah be pleased with him) of the condition of most people that “O my Lord, they have indeed led astray many among mankind."
10) An explanation of the meaning of (the *Kalimah)* (May Allah be pleased with him) "There is nothing deserving of worship in truth besides Allah" as reported by Al- Bukhari.
11) The superiority of one who is free from *Shirk.*

CHAPTER No: 5

The Call to testify that there is nothing deserving of Worship in truth except Allah

Allah the Exalted said:

"Say you (O Muhammad (May the peace and blessing of Allah be upon him) : 'This is my way; I invite unto Allah (i.e. to the Oneness of Allah –Islamic Monotheism) (with sure knowledge), I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah -Islamic Monotheism) with sure knowledge. And Glorified and Exalted is Allah (above all that they associate as partners with Him), and I am not of the polytheists.' "

(12: 108)

Ibn Abbas (May Allah be pleased with him) narrated:

When Allah's Messenger (May the peace and blessing of Allah be upon him) sent Mu'adh (May Allah be pleased with him) to Yemen, he said, "You will come upon the People of the Book, let your first act be to call them to testify that -There is nothing worthy of worship in truth but Allah."

And in another version of this tradition (it is said):

"To single out Allah Alone in the worship, i.e. actualize the Oneness *(Tauhid)* of Allah-if they obey you in this, inform them that Allah has prescribed for them to offer 5 prayers *(Salat)* every day and night. If they obey you in this, then inform them that Allah has imposed upon them the duty of *Sadaqah (Zakat)* to be levied from their rich and distributed to the poor, If they obey you in this, then be careful not to take the best of their properties (as payment of *Zakat),* and safeguard yourself against the supplication of those who have suffered injustice because there is no veil between his supplication and Allah," *[Al-Bukhari, Hadith* No. 1389/1425 and *Muslim]*

Both collectors have also reported that Sahl bin Sa'd (May Allah be pleased with him) said:

On the day of Khaibar, Allah's Messenger (May the peace and blessing of Allah be upon him) asserted, "Tomorrow I shall indeed give the flag to a person who loves Allah and His Messenger and is loved by Allah and His Messenger. Allah will grant victory under his leadership." The people spent the night absorbed in discussing as to whom might the flag be given! In the morning they came eagerly to Allah's Messenger (May the peace and blessing of Allah be upon him) each of them hoping to be given the flag. Allah's Messenger (May the peace and blessing of Allah be upon him) asked, "Where is Ali bin Abi Talib?" They replied, "He is suffering from an eye ailment." He was sent for and brought. Allah's Messenger (May the peace and blessing of Allah be upon him) then spat in his eyes and prayed for him, where upon he was cured as if he had no

previous pains. Allah's Messenger (May the peace and blessing of Allah be upon him) then gave him the flag and said, "Advance with ease and gentleness until you arrive in their midst, then call them to Islam and inform them of their duties to Allah in Islam. By Allah, if He may guide through you a single man to Islam then it is better for you than the red camels."

Important issues of the Chapter

1) It is the way of the followers of Prophet Muhammad (May the peace and blessing of Allah be upon him) to call people to Islam.
2) Stress upon sincerity of intention, for many who supposedly call to the truth merely call to themselves.
3) Calling people to Allah with sure knowledge is obligatory.
4) Of the signs of the beauty of *Tauhid* is its being free of any blasphemy towards Allah.
5) The ugliness of *Shirk* is that it vilifies Allah.
6) Of the most important issues of the chapter is that a Muslim must and should remain aloof from polytheists in order to not become like them even if he does not himself commit *Shirk.*
7) Having *Tauhid* (and calling towards it) is the foremost obligation.
8) We must first begin with *Tauhid* before everything, even *Salat.*
9) The meaning of singling out Allah Alone in worship and being sincere in His Oneness is the meaning of the *Shahadah "La ilaha illa-Allah* ".
10) Among the people of the Scriptures are some who either have no knowledge of *Tauhid,* or if they do, they don't follow it accordingly.
11) Stress on teaching step by step.
12) The most important issues must be explained first.
13) How to spend *Zakat* (obligatory charity).
14) The scholar (learned) must try to clear away misunderstandings of the learner.
15) The best properties of people must not be taken *for Zakat* (obligatory charity).
16) Beware of the supplication of the oppressed.
17) We are informed that there is no barrier to the supplication of the oppressed one (to be accepted).
18) The afflictions, hardship, hunger and epidemics suffered by the head of all the Prophets and the best of those close to Allah (May Allah be pleased with him) are nothing but exact evidences of *Tauhid.*
19) The Prophet's assertion: "I shall indeed give the flag ..." is a sign from among the signs of Prophethood.
20) Applying spit to the eyes of Ali (May Allah be pleased with him) and the subsequent cure he received, is another sign of the Prophethood.
21) The superiority of Ali (May Allah be pleased with him)
22) The merits and virtues of the Companions (May Allah be pleased with him) that they kept speculating among themselves throughout the night (as to whom the flag might be handed over to) and their preoccupation with it over the news of lasting victory.
23) An illustration of the faith in *Qadar* -how the predetermined occurs to those who do not seek it and denial to those who wished it all along the night.

24) The manner of the Prophet's advice to Ali (May Allah be pleased with him) "Go to the people with ease and gentleness."
25) Calling to Islam before waging war.
26) Legitimacy of fighting with those who were previously called to Islam but rejected it.
27) Preaching Islam with wisdom as evidenced in his (May Allah be pleased with him) words: "Inform them of the obligations upon them".
28) Recognizing the duty to Allah in Islam.
29) The reward of a person by whose hand a single man is guided.
30) To swear in support of a juristic verdict.

CHAPTER No: 6

An Explanation of *Tauhid* and the Testimony: *La ilaha illa-Allah*

Allah the Almighty said:

"Those whom they call upon (like Jesus- son of Mary, Ezra, angels, etc.) desire (for themselves) means of access to their Lord (Allah) as to which of them should be nearest and they (Jesus, Ezra, angels etc.) hope for His Mercy and fear His Torment. Verily; the Torment of Your Lord is something to be afraid of"

(17:57)

And He said:

"And (remember) when Abraham (May Allah be pleased with him) said to his father and his people: 'Verily, I am innocent of what you worship. Except Him (i.e. I worship none but Allah Alone), Who did create me and verily, He will guide me.' And he made it (i.e. *La ilaha illa-Allah)* a Word lasting among his offspring that they may turn back (i.e. to repent to Allah or receive admonition)."

(43:26-28)

Allah the Almighty said:

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah."

(9:31)

He said:

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah but those who believe love Allah more (than anything else.)."

(2: 165)

And in *Sahih (Muslim)* it is reported that the Prophet (May the peace and blessing of Allah be upon him) said:

"He who professed that there is no God to be worshipped but Allah and made a denial of everything which the people worship besides Allah, his property and blood become inviolable, and his affair rests with Allah."

Important issues of the Chapter

This chapter contains the greatest and most important of issues namely the explanation of *Tauhid* and the testimony of Faith and a clarification of it through clear matters.

Of them is the verse in *Surah AI-Isra* '. It is a clear rejection to the polytheists who supplicate the righteous ones as well as making clear that to do so is major *Shirk.*

Also the verse in *Surah AI-Bard 'a* clearly shows that the People of the Book took their priests and their rabbis as lords besides Allah. It is also clear that they were not ordered except to worship a single deity (i.e. Allah). The explanation of the Verse which has no ambiguity in their obedience to the scholars and other slaves of Allah in sinful things and not calling or supplicating them.

Additionally is the statement of Ibrahim (Peace be upon him) to the disbelievers wherein he excepted his Lord from other deities:

"Verily, I am innocent of what you worship except Him, Who did create me."

(42:26, 27)

Allah mentioned that this disassociation and being free from *Shirk* explain the testimony of *La ilaha illa-Allah,* for He said:

"And He made it [i.e. *La ilaha illa-Allah* (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring that they may turn back."

(43:28)

There is the verse of *Surah AI-Baqarah* regarding the disbelievers where Allah said of them:

"They will not get out from the Fire"

(2:167)

It is mentioned that they love those whom they associate with Allah, as they love Allah, and this points to the fact that they do indeed love Allah tremendously but this nevertheless did not bring them into the fold of Islam. Then how about the one who loves the false deity more than he loves Allah? How about the one who loves none other than his false deity and has no love for Allah?

The Prophet (May the peace and blessing of Allah be upon him) stated:

"Whoever says *La ilaha illa-Allah* and rejects all other things that are worshipped besides Allah, his wealth and his blood are inviolable and his account rests with Allah."

This is of the weightiest statements clarifying the meaning of *La ilaha illa-Allah.* It shows that a mere pronouncement does not protect the pronouncer's blood and wealth. It is insufficient to simply understand its evident meaning and words, to acknowledge it, or even for the pronouncer to call on none other than Allah, Who is Alone and without partners. Rather, the pronouncer's wealth and blood do not become inviolable until in addition to all of the above, he totally rejects all else that is falsely worshipped besides Allah. For, if one has doubt or hesitates in this, neither his wealth nor blood is safe. What greater or more splendid an example can be given? What could elucidate the point in more clear manner? What more conclusive argument is there to cut off any dispute of the point?

CHAPTER No: 7

To wear a Ring, Twine, or anything similar to them for prevention or lifting of Harm or Affliction, is an act of *Shirk*

Allah the Almighty said:

"Say: Tell me then, the things that you invoke besides Allah, -if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy? Say: Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust."

(39:38)

Imran bin Husain (May Allah be pleased with him) narrated:

The Prophet (May the peace and blessing of Allah be upon him) once saw a man with a brass ring on his hand and asked him, "What is this?" The man replied, "To overcome the weakness of old age." He said, "Remove it, for, it can only add to your weakness. Should death overtake you while you are wearing it, you would never succeed." [This *Hadith* was recorded by Ahmad (bin Hanbal) (May Allah be pleased with him) with a good chain of narrators.]

He also recorded a Marfu' *Hadith;* Uqbah bin Aamir (May Allah be pleased with him) narrated that Prophet Muhammad (May the peace and blessing of Allah be upon him) said:

"Whoever wears talisman or an amulet would never see his wish fulfilled by Allah. And whoever hangs a sea shell would never get peace and rest."

In an another version the Prophet (May the peace and blessing of Allah be upon him) is reported to have said:

"Whoever wears a talisman has committed *Shirk* (polytheism)."

Ibn Abi Hatim reported about Hudhaifah (May Allah be pleased with him):

He saw a man with a piece of twine on his hand (as a protection or cure from fever) so he cut the twine and read the verse: "Most of them believe in Allah and still practise *Shirk* (polytheism)."

(12: 106)

Important issues of the Chapter

1) The strict forbiddance of wearing rings, twines and the like.
2) If the Companion had died wearing such a thing, he would not have succeeded (in the Hereafter). This is a confirmation to the statement of the Companions that minor *Shirk* is greater (worse) than major sins.

3) Ignorance was no excuse.

4) Wearing any such article will not benefit this life. Indeed, it is harmful as was stated by the Prophet (May the peace and blessing of Allah be upon him) "It will do nothing except increase weakness."

5) The intense disapproval and censure of whoever does such a deed.

6) The declaration that whoever attaches something to himself will have that thing put in charge of him.

7) The declaration that whoever wears an amulet has committed *Shirk.*

8) Hoping to get cured from fever by using a talisman is *Shirk.*

9) Hudhaifah's reciting the verse of Qur'an is a clear-cut proof that Companions used to recite the verses dealing with the major *Shirk* to condemn minor *Shirk.* As Ibn Abbas (May Allah be pleased with him) did by reciting the verse from *Surah Al-Baqarah.* (2: 165).

10) Seeking relief against evil eye by using amulets is *Shirk.*

11) The curse upon those who use amulets that their wishes should not be granted by Allah and those who use shells will not get rest nor peace. That is, Allah has left them.

CHAPTER No: 8

Ruqa (incantation), Talismans and Amulets

Narrated Abu Bashir Al-Ansari (May Allah be pleased with him)*:*

He was in the company of Allah's Messenger (May the peace and blessing of Allah be upon him) on one of his journeys, Allah's Messenger (May the peace and blessing of Allah be upon him) sent a messenger ordering: "There shall not remain any necklace of bowstring or any other kind of necklace round the necks of camels except it is cut off' (Al-Bukhari and Muslim)

Ibn Mas'ud (May Allah be pleased with him) narrated that he heard Allah's Messenger (May the peace and blessing of Allah be upon him) saying:

"Ar-Ruqa, At-Tama'im and *At-Tiwalah* are all acts of *Shirk* (polytheism)," (Musnad Ahmad; Abu Dawud)

At-Tama'im is the act of putting an amulet around the necks of children to save them from the effects of evil eye! If the amulet contains the verses of the Qur'an or Allah's Names or Attributes then it is allowed by some ancestors and disallowed by some. Ibn Mas'ud (May Allah be pleased with him) was among those who disapproved it,

Ar-Ruqa or *Al-Aza'im* is the act of reciting incantations, charm etc. Those are allowed in which there is no trace of *Shirk* (polytheism), Prophet Muhammad (May the peace and blessing of Allah be upon him) has permitted it in case of being bitten by poisonous insects or disturbed under the effect of an evil eye, *At-Tiwalah* (bewitchment) is something done by those who claim they can cause a woman to be more beloved by her husband or vice-versa.

Abdullah bin Ukaim narrated the following *Marfu' Hadith:*

"Whoever uses, attaches or wears a talisman to himself, will have that talisman put in charge of him" (Ahmad & Trimidhi)

Ahmad reported the tradition of Ruwaifi' (May Allah be pleased with him) who said that Allah's Messenger (May the peace and blessing of Allah be upon him) said to him:

"O Ruwaifi', it may be that you will live a longer time after me, so inform people that whoever ties a knot in his beard, places any string or cord around the neck (as a charm), or cleans himself (after toilet) with animal dung or bone, then Muhammad (May the peace and blessing of Allah be upon him) has disowned him (has nothing to do with him)."

Sa'id bin Jubair said:

"Whoever cut an amulet or talisman from anyone, it would be equal to liberating a slave."

It was Waki', who recorded it and he reported from Ibrahim Nakh'i that they used to dislike every type of amulets and talismans whether that contained the verses of Qur'an or anything else,

[They were the companions of Abdullah bin Mas'ud (May Allah be pleased with him)

Important issues of the Chapter

1) Explanation of incantations *(Ar-Ruqa)* and amulets *(At- Tama'im).*
2) Explanation of bewitchment *(At-Tiwalah).*
3) That all the three above-mentioned are acts of *Shirk* without exception.
4) Reciting an incantation *(Ruqyah),* using words of truth, for seeking protection from evil eye or scorpion bite is not like *Shirk.*
5) *Ulama* have different opinions about using the amulets containing the verses of Qur'an.
6) Putting on necklaces on animals against evil eye amounts to committing *Shirk.*
7) Anyone tying the bowstring (or committing such practices) has been warned of severe punishment.
8) The reward of a person who cuts off an amulet of someone.
9) The statement of Ibrahim Nakh'i that early Muslims used to avoid amulets whether it contained Qur'anic verses or anything else is not contradictory as the reference here is to the companions of Abdullah bin Mas'ud (May Allah be pleased with him).

CHAPTER No: 9

Whoever seeks Blessing through a tree, a Stone, or the like

Allah the Most Exalted said:

"Have you then considered *AI-Lat* and *Al-'Uzza* (the two idols of the pagan Arabs)." And *Manat* (another idol of the pagan Arabs), the other third?

(53:19,20)

At- Tirmidhi reported and declared as *Sahih* (sound), that Abu Waqid Al-Laithi (May Allah be pleased with him) said:

We went out with Allah's Messenger (May the peace and blessing of Allah be upon him) on the campaign to Hunain while we had just left *disbelief (Kufr)* for Islam. The *Mushrikin* had a *Sidra* (lote-tree) that they would stay there and hang their arms on, called *Dhat Anwat.* When we passed a *Sidra,* we asked, "0 Messenger of Allah, won't you make for us another *Dhat Anwat* just like their *Dhat Anwat?"* Allah's Messenger (May the peace and blessing of Allah be upon him) said, *"Allahu Akbar* (Allah is the Most Great)! By the One (Allah) Who holds my soul in His Hand, verily these are the ways of earlier nations, you have said exactly as Bani Israel said to Musa (May Allah be pleased with him): 'Make for us a god just as their gods.' "He said: " 'Verily you are a people who know not.' (7:138) Certainly you will follow the ways of those who went before you."

Important issues of the Chapter

1) Explanation of the verse *(Surah An-Najm* 53:19,20).
2) The nature of the matter requested by the companions (May Allah be pleased with him) (regarding a tree similar to *Dhat-Anwat).*
3) In fact they (Companions (May Allah be pleased with him)) did not act upon it.
4) Their intention was to become closer to Allah by their act as they thought He would like it.
5) If the Companions (May Allah be pleased with him) were unaware of the nature of their intended act, it stands to reason that other than they (of much lesser status) are more likely to fall into ignorance.
6) For the Companions (May Allah be pleased with him) is the reward of good deeds and the promise of forgiveness that is not for others.
7) The Prophet (May the peace and blessing of Allah be upon him) did not excuse them but denied by saying: *"Allahu Akbar,* these are ways and you would follow those who came before you"- thereby expressing the weightiness of the matter by these three things.
8) This is a major issue which is intended, that the Prophet (May the peace and blessing of Allah be upon him) informed them that their request was like that of Banu Israel when they asked Musa (May Allah be pleased with him) "Make for us a god."
9) The negation of this act is of the meanings of "There is no true God except Allah", which being subtle and hidden, was not perceived by them.

10) Swearing made by the Prophet (May the peace and blessing of Allah be upon him) upon the ruling and he did not swear except for a beneficial purpose.
11) *Shirk* is of two types, i.e. major and minor because the Companions were not turned apostates due to their request.
12) Their submission that "we had just left disbelief," tells us that other Companions (May Allah be pleased with him) were not unaware of the matter.
13) The saying of *Allahu Akbar* to express surprise. It contradicts those who consider it undesirable *(Makruh).*
14) To put an end to all possible ways leading to *Shirk* (polytheism).
15) Prohibition of any resemblance with the people of ignorance (disbelievers).
16) A teacher can become unhappy over his students (for the sake of any goodness) while educating.
17) The general tendency of mankind has been expressed by the Prophet (May the peace and blessing of Allah be upon him) by saying: "These are the ways".
18) It is one of the signs of the Prophethood that the events occurred accordingly as he informed.
19) In every place where Allah has censured the Jews and Christians in the Qur'an, He has also warned us against those deeds.
20) The Companions (May the peace and blessing of Allah be upon him) knew this principle that worships were based on direct commandment. It therefore, becomes a reminder concerning questions pertinent to the grave. The question (to be asked of the dead) "Who is your Lord"? is clear. The second question "Who is your Prophet?" depends on the information of the Prophet (May the peace and blessing of Allah be upon him) regarding unseen. But the third question "Which is your religion" is related to their (the Jews) request (from Musa (May Allah be pleased with him)). "Make for us a god".
21) That the ways of the People of the Book are condemned as those of polytheists.
22) The one who has moved from falsehood (i.e. became Muslim) and get accustomed to certain beliefs or habits is not totally safe from having remnants of these habits as is evidenced in their (the Companions) words "and we had just left disbelief *(Kufr)."*

CHAPTER No: 10

Slaughtering for other than Allah

Allah the Exalted said:

"Say: Verily my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims."

(6:162,163)

Allah the Exalted also said:

"Therefore turn in prayer to your Lord and sacrifice (to Him only)".

(108:2)

Muslim reports that Ali bin Abi Talib (May Allah be pleased with him) said:

"Allah's Messenger (May the peace and blessing of Allah be upon him) informed me about four Judgments (of Allah): (1) Allah's curse is upon the one who slaughters (devoting his sacrifice) to anything other than Allah; (2) Allah's curse is upon the one who curses his own parents; (3) Allah's curse is upon the one who shelters an heretic (who has brought a *Bid'ah* in religion); (4) Allah's curse is upon the one who alters the landmarks (who changes boundary lines)."

Ahmad reports that Tariq bin Shihab narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"A man entered Paradise because of a fly, and a man entered Hell-fire because of a fly." They (the Companions) asked, "How was that possible O Messenger of Allah?" He said, "Two men passed by the people who had an idol by which they would not allow anyone to pass without making sacrifice to it. They ordered one man to make a sacrifice. He said, 'I have nothing to present as an offering.' The people told him, 'Sacrifice something, even if it be a fly.' So he presented a fly (to their idol). They opened the way for him, and thus he entered the Hell-fire. They said to the other man, 'Sacrifice something.' He said, 'I will never sacrifice anything to any other than Allah, Most Majestic and Glorious.' So they struck his throat and killed him; and he, therefore, entered Paradise." (Ahmad)

Important Points

1) Explanation of the verse:

"Verily my prayer, my sacrifice..."

(6:162)

2) Explanation of the verse:

"Therefore turn in prayer to your Lord and sacrifice to Him only."

(108:2)

3) The beginning of the principle of cursing from those who sacrifice to other than Allah.
4) Curse is upon those who curse their parents (by cursing other parents and, in turn, the latter curses his parents).
5) Cursed is the person who shelters the heretic *(Muhdith)* in religion that is, he innovates something that is necessarily only Allah's right to do and he seeks shelter with someone who assists him in it.
6) Curse upon him who unjustly alters the landmark, i.e. the boundaries that differentiate one person's land from his neighbour's, and changes those borders to encroach upon that land or obstruct it.
7) The difference between a specific curse and a curse upon the disobedients and rebels in general.
8) The tremendous story of the fly.
9) The person who presented a fly to the idol went to Hell though not intending to do such an act (beforehand). Indeed, he did it to save himself from the threat of idolaters.
10) Knowing the extent of how hated *Shirk* is to the hearts of the believers seeing how the man was patient in facing execution and he did not give in to their demand in spite of the fact that they only demanded an external act from him.
11) The man who went to Hell-fire was a Muslim. If he would have been a disbeliever *(Kafir),* the Prophet (May the peace and blessing of Allah be upon him) a would not have said: "He went to Hell merely for a fly."
12) This is a confirmation of the *Hadith* "Paradise is closer to you than the laces of your shoes and the Hell-fire is likewise".
13) The action of the heart is aimed, even among the idol worshippers.

CHAPTER No: 11

Make no Animal Sacrifice for Allah in a place where Sacrifice is made for other than Allah

The Statement of Allah the Exalted:

"Never stand you there in. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure [i.e. who clean their private parts with dust (i.e. to be considered as soap) and water from urine and stools, after answering the call of nature]."

(9:108)

Thabit bin Dahhak (May Allah be pleased with him) said:

A man made a vow to sacrifice a camel at a place called Buwanah, so he asked the Prophet (May the peace and blessing of Allah be upon him) a about it. He said, "Did the place have any idol which is worshipped, of the idols of *Jahiliyah?"* They answered, "No". The Prophet (May the peace and blessing of Allah be upon him) asked again, "Did the disbelievers hold any of their recurring festivities there?" They answered, "No."

Allah's Messenger (May the peace and blessing of Allah be upon him) then said, "Fulfill your vow. Verily there is no fulfilling of a vow made in disobedience to Allah, nor one that is beyond a person's capacity." [Reported by Abu Dawud on the conditions of verification of AlBukhari and Muslim].

Important issues of the Chapter

1) The explanation of the verse:
"Never stand you therein."

(9:108)

2) That disobedience of Allah leaves impressions on the earth as does obedience.
3) A problematic issue should be answered by a clear issue to eliminate any lack of clarity.
4) One who gives a religious verdict *(Mufti)* may ask for details if needed.
5) Vows can be specified for a particular place so long as that place is free from anything that would prohibit doing so.
6) It is prohibited to fulfill the vows in a place, if there were present any idol of the idols of the times of ignorance even being a long time idolatry has been ended.
7) It is prohibited to fulfill the vows in a place where disbelievers had celebrated any of their recurring festivities even it was stopped since a long time.
8) A vow cannot be fulfilled what was made for any such place because it is considered a vow of disobedience (to Allah).
9) A warning against resembling the polytheists in their celebrations even if not intended (i.e. the Muslims intention would not be the same as that of the polytheists).
10) There is no valid vow in disobedience to Allah.

11) No vow is valid for that beyond the possession of a person.[1]

[1] Literally the children of Adam.

CHAPTER No: 12
To vow to other than Allah is an act of *Shirk*

Allah the Most Exalted said:

"They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading."

(76:7)

Allah the Most Exalted also said:

"And whatever you spend for spendings (e.g. in *Sadaqah* charity etc. for Allah's cause) or whatever vow you make, be sure Allah knows it all."

(2:270)

Narrated 'Aishah (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Whoever vows that he will be obedient to Allah, he should be obedient to Him; and whoever made a vow that he will disobey Allah, he should not disobey Him".

(Al-Bukhari)

Important issues of the Chapter

1) Fulfillment of the vow is obligatory.
2) Since it is approved that making a vow is an act of worship to Allah, then directing a vow to other than Allah is committing *Shirk.*
3) Any vow based on disobedience (to Allah the Almighty) is impermissible to be carried out.

CHAPTER No: 13
To seek Refuge in other than Allah is a part of *Shirk*

Allah the Most Exalted said:

"And verily, there were men among mankind who took shelter with the male jinns, but they (jinns) increased them (mankind) in sin and disbelief"

(72:6)

Muslim reports that Khawlah bint Hakim ((May Allah be pleased with him)*)* said, I heard Allah's (May the peace and blessing of Allah be upon him)
say:

"Whoever goes into a dwelling and says (while entering it): 'I seek refuge in Allah's perfect words from the evil (of those creatures) which He created', no harm shall befall him until he departs from that place." (Muslim)

Important issues of the Chapter

1) Explanation of the verse from *Surah Al-Jinn* (72:6).
2) Seeking refuge in others than Allah is a part *of Shirk* (polytheism).
3) Using this *Hadith* as a proof: For, the scholars use it to prove that the Words of Allah are not creatures. They say this because to seek refuge in creatures is *Shirk.*
4) The superiority of this invocation despite its being short.
5) Though it may be that one can achieve some worldly benefit from a thing, as prevention from a harm or evil, or gaining some advantage or good, but it does not mean that it (dependence on such) is not *Shirk.*

CHAPTER No: 14
To seek help in other than Allah *(Istighatha)* or to invoke other than Him is an act of *Shirk*

Allah the Most Exalted said:

"And invoke not besides Allah any that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the *Zalimun* (polytheists and wrongdoers). And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful."

(10:106, *107)*

And He said:

"You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone) and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back."

(29:17)

He the Almighty said:

"And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection; and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping."

(46: 5,6)

Allah, the Most Exalted said:

"Is not He Who responds to the distressed one, when he calls Him; and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allah? Little is that you remember!"

(27:62)

At- Tabarani narrates with his *Isnad* (chain of the narrators):

During the days of the Prophet (May the peace and blessing of Allah be upon him) there was a hypocrite who used to harm the believers, some of them (the believers) said, "Come (support) with us while we appeal to Allah's Messenger (May the peace and blessing of Allah be upon him) for assistance against this hypocrite." The Prophet (May the peace and blessing of Allah be upon him) replied, "Verily, no one should seek to me for assistance. Indeed, it is Allah Who is to be sought for assistance and help."

Important issues of the Chapter

1) To attach supplication or invocation *(Du'a)* with seeking assistance *(Istighatha)* through conjunction is to attach a general matter to one which is specific.
2) Explanation of the verse:

"And invoke not besides Allah any that will neither profit you nor hurt you..." (10: 106).
3) This is the greater *Shirk*.
4) The most pious person, if he calls for help other than Allah, even for the gratification of someone else, he will become one of the *Zalimun* (wrong-doers, polytheists).
5) Explanation of the verse following (10: 107).
6) Calling others for help besides Allah is of no benefit in this world and besides that it is disbelief *(Kufr).*
7) Explanation of the Verse 29: 17.
8) Requesting sustenance and provisions should be done to none other than from Allah. Just as Paradise can be requested from none other than Him.
9) Explanation of the fourth Verse 46:5.
10) There is none more misguided than the one who calls on others than Allah.
11) To whom the call is made (besides Allah) is unaware of the supplications of the caller; he knows nothing about it.
12) That call will be the cause of anger and enmity of the one called towards the caller.
13) The call is named as worship of the one called on.
14) The one called upon will deny and reject this act of worship towards him.
15) This is why such a supplicant is the most astray of the people.
16) Explanation of the fifth Verse 27: 62.
17) Astonishing is the admission of idolaters that none relieves the one in distress other than Allah. That is why, they call upon Him in times of extreme difficulty with the utmost religious sincerity.
18) The protection of the Chosen One (May Allah be pleased with him) means the protection of *Tauhid* and being mindful towards Allah.

CHAPTER No: 15

(The created one could not be an object of worship)

Allah the Almighty said:

"Do they attribute as partners to Allah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves."

(7:191,192)

Allah the Most Exalted said:

"And those, whom you invoke or call upon instead of Him, own not even a *Qitmir* (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad (May the peace and blessing of Allah be upon him)) like Him Who is the All-Knower (of each and everything)."

(35: 13, 14)

It is reported in the *Sahih* (i.e. *AI-Bukhari* and *Muslim)* from Anas (May Allah be pleased with him) who narrated:

The Prophet (May the peace and blessing of Allah be upon him) was hit on the day of Uhud (the battle of Uhud) and his teeth were broken. So he said, "How can a people succeed who hit their Prophet?" The verse (3: 128) was then revealed: "Not for you (O Muhammad, but for Allah) is the decision."

Also reported therein from Ibn Umar (May Allah be pleased with him):

He heard Allah's Messenger (May the peace and blessing of Allah be upon him) say when he raised his head from bowing in the last *Rak'at* of the *Fair* prayer: "O Allah, curse so-and-so:' Then Allah revealed: "Not for you (O Muhammad, but for Allah) is the decision."

In another narration:

"He (May the peace and blessing of Allah be upon him) invoked Allah against Safwan bin Umaiyah and Suhail bin' Amr and Al-Harith bin Hisham", then the verse was revealed: 'Not for you (O Muhammad, but for Allah) is the decision.' "

It is also reported in the *Sahih Al-Bukhari* and *Muslim* from Abu Hurairah (May Allah be pleased with him) who said:

Allah's Messenger (May the peace and blessing of Allah be upon him) stood up when it was revealed to him:" And warn your tribe (O Muhammad May the peace and blessings of Allah be upon him) of near kindred." (26:214) and (May the peace and blessing of Allah be upon him) said, "O people of Quraish" -or words similar to that -"sell your own souls. I will not be of any

help to you before Allah; O Abbas bin Abdul-Muttalib, I will not be of any help to you before Allah; O Safiyah, aunt of Allah's Messenger, I will not be of any help to you before Allah; O Fatimah, daughter of Muhammad, ask of my wealth what you wish, I will be of no avail to you before Allah."

Important issues of the Chapter

1) An explanation of the two verses (7:120 and 35:13,14).
2) The story of Uhud.
3) *Qunut* (supplication) of Allah's Messenger (May the peace and blessings of Allah be upon him) in the prayer (against someones) and saying *Amin* of the Companions (May Allah be pleased with him) behind him.
4) The ones who were supplicated against, were disbelievers *(Kuffar).*
5) They (Quraish) did things that most other of the disbelievers had not done such as causing injury to the head of their Prophet and being intent upon his murder. Also mutilation of those killed in battle though they were their cousins.
6) Allah revealed to him in relation to this:

"Not for you (O Muhammad, but for Allah) is the decision."

7) His (Allah's) Statement:

"He turns in mercy to (pardons) them or punishes them" and He did turn toward them and they believed.

8) *Al-Qunut* (invoking Allah against someones) in time of disaster.
9) Specifically naming the ones who are being invoked against in the prayers by their names and the names of their fathers.
10) Cursing someone in particular in the *Qunut.*
11) Circumstances of the Prophet (May the peace and blessing of Allah be upon him) at the time of the revelation to him of:

"And warn your tribe (O Muhammad (P.B.UH)) of near kindred." (26:214)

12) The seriousness of the Prophet (May the peace and blessing of Allah be upon him) to the issue that insanity was attributed to him, and likewise is the case of a Muslim who does so now.
13) His (the Prophet's) statement to those close and far to him: "I will be of no avail to you before Allah" to the extent that he said: "O Fatimah, daughter of Muhammad, 1 will not be of any avail to you before Allah." If he made this clear while he was the leader of the Messengers that he (May the peace and blessing of Allah be upon him) could not avail the best of women of this world, and a man believes that he (May the peace and blessing of Allah be upon him) does not speak but truth, -then he looks at what has occurred in the hearts of the people of position today, the issue of *Tauhid* would be clear, and so the strangeness of the religion.[1]

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[1] Reference is made to the *Hadith:* "Islam began as something strange and it will again return to being something

CHAPTER No: 16
(What the Lord has said)

Allah the Most Exalted said:

"Until when fear is banished from their hearts they say: 'What is it that your Lord has said?" They say: 'The Truth, and He is the Most High, the Most Great.' "

(34:23)

And in *Sahih* (Al-Bukhari) it is reported that Abu Hurairah narrated that the Prophet (May the peace and blessing of Allah be upon him) said:

When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His Saying, which sounds like chains being dragged on rock. And when the (state of) fear is banished from their hearts, they say, "What is that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." (34:23) Then the stealthy .listeners (devils) hear this order, and these stealthy listeners are like this, one over the other (Sufyan, a sub-narrator demonstrated that by holding his hand upright and separating the fingers). A stealthy listener hears a word which he will convey to that which is below him, and the second will convey it to that who is below him, till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, "Didn't he (i.e. magician) tell such and-such a thing on such-and-such date?" So that magician is said to have told the truth because of the Statement which has been heard from the heavens.

An-Nauwas bin Sam'an (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"When Allah wishes to reveal something to man, He speaks out the words to be revealed. At this, the heavens shake strongly in fear of Him. When the Words of Allah fall upon the inhabitants of heaven, they are taken by shock and fall prostrate. The first of them to raise his head is the angel Jibrael whom Allah speaks out of the revelation what He wishes. Then Jibrael passes by the other angels in different heavens, and is asked at each station, 'What did our Lord say, O Jibrael?' He answers: 'He said the Truth; He is the Most High, the Most Great' and all repeat the same after him. Then Jibrael moves on to the destination with the revelation, to where commanded by Allah the Most High."

Important issues of the Chapter

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strange, so may Allah bless the strangers (that they be beneath a tree of Paradise)."

1) Explanation of the Verse 34:23.
2) In this verse is a proof for the invalidation of *Shirk*. Especially regarding what is attached to those righteous people (i.e. of the supplications of the ignorant toward them). It is said that this verse cuts the roots of the tree of *Shirk* in the heart.
3) Explanation of Allah's Words:

"They say: 'The truth, and He is the Most High, the Most Great.'"

4) The reason for their question about that (verse).
5) That Jibrael (Gabriel) (May Allah be pleased with him) answered their question after that by his words "He said such and such".
6) The description of the fact that Jibrael (Gabriel) (May Allah be pleased with him) was the first to raise his head (to attend to the revelation of Allah).
7) Jibrael (Gabriel) (May Allah be pleased with him) answers to all angels of the heavens for they all question him.
8) Unconsciousness occurs *to all* the dwellers of the heavens.
9) Trembling of the heavens due: *to the* Words of Allah.
10) That Jibrael (Gabriel) (May Allah be pleased with him) is the one who conveys the revelation to wherever Allah commands.
11) Eavesdropping of heavenly discussion by devils.
12) State of standing of Jinns atop of one another.
13) Falling down of shooting stars.
14) The shooting star sometimes hits the devil before he conveys the stolen message and sometimes he reaches the ear of his human friend before he is struck.
15) Sometimes the soothsayer may relay the truth.
16) The soothsayer mixes the truth with a hundred lies,
17) His lies are not believed except for the word (of truth) which was heard from heaven.
18) The acceptance of falsehood by the human nature. How they hang onto one truth and not consider the 100 lies.
19) How they pass the word to one another, memorize it and use it as evidence (for other lies).
20) Affirmation of the Divine Attributes of Allah, in opposition to denials of the *Ash'ariyah*[1] and *Mu'attilah.*
21) That the trembling and shaking of the heavens is due to the fear of Allah the Almighty.
22) Angels fall down in prostration for Allah.

[1] One of their beliefs is to nullify Allah's Attribute of having speech. *Ahlus-Sunnah* is firm upon the principle of affirming these names and attributes that are mentioned by Allah and His Prophet (May the peace and blessing of Allah be upon him) .However, without negating their evident meaning, saying exactly how, or making any similitude with the creation.

CHAPTER No: 17

The Intercession

Allah the Almighty said:

"And warn therewith those who fear that they will be gathered before their Lord, when there will neither be a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him."

(6:51)

Allah the Almighty said:

"Say: To Allah belongs all intercession."

(39:44)

Allah the Almighty said:

"Who is he that can intercede with Him except with His Permission..."

(2:255)

He said:

"And there are many angels in the heavens whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases."

(53:26)

He said:

"Say: Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits..."

(34:22,23)

Abul-Abbas[1] said that Allah has equally negated all that the *Mushrikin* have attached (to their false gods). For He has negated that anyone has any dominion or any share of it besides Him, or

that there is any assistant to Allah, And that there is nothing to remain except intercession. It is clear that there will be no benefit to anyone except for who has been granted permission by the Lord as He stated:

"They will not be able to intercede except for him with whom He is pleased"

(21 :28)

And for this reason the intercession that the *Mushrikin* believe in is rejected on the Day of Resurrection, as it is rejected by the Qur'an and as the Prophet (May the peace and blessing of Allah be upon him) informed us:

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[1] Sheikh-ul-Islam Ibn Taimiyah, Ahmad bin Abdul-Haleem bin Abdus-Salam -see *Fath-ul-Majeed,* page 168.

He will come and prostrate to his Lord and praise Him, and he will not begin with intercession at first. It will be said afterwards: "Raise your head, speak and it will be heard, ask and you will be given, intercede and intercession will be granted."

Abu Hurairah (May Allah be pleased with him) asked the Prophet (May the peace and blessing of Allah be upon him) :

"Who will be the happiest of people with your intercession?" He (the Prophet P.B.U.H) said, "Whoever said *La ilaha illa Allah* sincerely with pure intention from his heart."

So this intercession is for those people with pure intent, if Allah so wills, and it will not be for those who commit *Shirk.*

The essence of the matter is that it is Allah, Who is above all imperfections, Who favours the people sincere in their worship and forgives them through the medium of the invocation of whoever He has given permission to intercede as an honour to him and to confer upon him the Highest Place *(Al-Maqam-al-Mahmud).*

The intercession which is rejected and denied in the Qur'an is that which involves *Shirk,* and this is why intercession is confirmed and affirmed by the permission of Allah in many places. The Prophet (May the peace and blessing of Allah be upon him) made it clear that this intercession will not be for other than the people of *Tauhid* (Islamic Monotheism) and *Ikhlas* (sincerity in the religion of Islam).

Important issues of the Chapter

1) Explanation of the verses mentioned.
2) Description of rejected intercession.
3) Description of affirmed intercession.
4) The "Greatest Intercession" being the "Highest Place" (of the Prophet May the peace and blessing of Allah be upon him).
5) A description of what the Prophet (May the peace and blessing of Allah be upon him) will do (on the Day of Judgement) and that he will not begin by making intercession, rather he will prostrate and when he is given permission he will intercede.
6) Who would be the happiest of people with the intercession of the Prophet (May the peace and blessing of Allah be upon him).
7) Intercession will not at all be for whoever committed *Shirk.*
8) Clarification of the real state of intercession.

CHAPTER No:18
(Allah guides whom He wills)

Allah the Almighty stated:

"Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided."

(28:56)

In the *Sahih,* Ibn Al-Musaiyab has reported from his father:

When death approached Abu Talib, Allah's Messenger (May the peace and blessing of Allah be upon him) came to him and found `Abdullah bin Abi Umaiyah and Abu Jahl in his company. The Prophet said, "O uncle,

say: 'There is no true god except Allah', a word which will enable me to plead for you with Him." The two of them said, "Would you forsake the religion of (your father) 'Abdul Muttalib?" The Prophet repeated (the request) and the two of them also repeated (their question). The final word of Abu Talib was about being on the religion of' Abdul-Muttalib and he refused to say: *La ilaha illa-Allah.* The Prophet (May the peace and blessing of Allah be upon him) said, "But I shall continue to pray for your forgiveness as long as I am not prohibited to do so." It was then that Allah the Almighty revealed the verse: "It is not (proper) for the Prophet and those who believe, to ask Allah's forgiveness for the *Mushrikin* even though they be of kin."

(9:113)

Allah also revealed concerning Abu Talib: "Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided ones."

(28:56)

Important issues of the Chapter

1) Explanation of the verse:

"Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided ones."

(28:56)

2) Explanation of the verse:

"It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the *Mushrikun* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)."

(9: 113)

3) It is a major issue in the explanation of the statement of the Prophet (May the peace and blessing of Allah be upon him) "Say *La ilaha illa-Allah."* Differing with those who claim to be possessing (religious) knowledge. (They claim it sufficient to be forgiven by merely uttering *Kalimah).*

4) Abu Jahl and those who were with him knew full well the intent of the Prophet (May the peace and blessing of Allah be upon him) when he said to the man (his uncle) "Say *La ilaha illa-Allah."* May Allah denounce the ones who were less knowledgeable than Abu Jahl regarding Islam.
5) The eagerness and intense desire of the Prophet (May the peace and blessing of Allah be upon him) to convert his uncle to Islam.
6) The denial of those who claim that Abdul-Muttalib and his forefathers were Muslims.
7) Allah did not forgive Abu- Talib despite the Prophet's initially asking forgiveness for him. On the contrary, he (May the peace and blessing of Allah be upon him) was forbidden to do so.
8) The harmful influence that evil companions can have on people.
9) The harm of over praising ancestors and important personalities.
10) The arguments of falsifiers are the arguments of *Jahiliyah* (pre-Islamic period).
11) An attestation to the weight of the final deeds in one's life because had Abu Talib confessed it that there is no true God but Allah, he would have been benefited by it.
12) The consideration of the magnitude of this false argument in the hearts of the misguided, because in the story they did not argue except with it despite the intense effort of the Prophet (May the peace and blessing of Allah be upon him) and his repetition (of the *Kalimah).* Because of their tremendous pride (in ancestry) and its distinction among them, they were content with it.

CHAPTER No: 19
Excessive Dogma in the Righteous Persons is the Root Cause of Infidelity of Mankind and its deviation from True Religion

The Statement of Allah the Almighty and Most Exalted:

"O People of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah anything but the truth..."

(4:171)

In the *Sahih,* Ibn Abbas (May Allah be pleased with him) commented on the verse:

"And they have said: You shall not leave your gods, nor shall you leave *Wadd* nor *Suwa`* nor *Yaghuth* nor *Ya'uq* nor *Nasr* (names of the idols)."

(71:23)

He said:

"These are the names of some righteous persons from Noah's (Nuh) people. When they passed away, Satan inspired their people to set up statues in their honour and set them in their gathering places, and to give these statues the names of those departed. They did this but did not worship them until these people passed away and knowledge of their origins were forgotten, then they were worshipped."

Ibn Al-Qaiyim (May Allah be pleased with him) said that most of our predecessors have stated: After the death (of the righteous persons), they confined at their graves and made statues and after much time passed they started worshipping them.

Umar (bin AI-Khattab (May Allah be pleased with him)) is reported to have said that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Do not exaggerate in praise of me just as the Christians exaggerated in the praise of Jesus, son of Mary. I am but a slave, so call me Allah's slave and His Messenger."

(Al-Bukhari and Muslim)

Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Be ware of exaggeration. Your predecessors perished on account of their exaggeration."

In *(Sahih)* Muslim, Abdullah bin Mas'ud (May Allah be pleased with him) reported that

Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Destroyed are those who are extreme (in religion)." He (May the peace and blessing of Allah be upon him) said it three times.

Important issues of the Chapter

1) Whoever understood this chapter and the following two, will recognize clearly the "strangeness" of Islam and see Allah's wondrous power and wisdom to change hearts.
2) The first *Shirk* on the earth happened due to the confusion regarding righteous persons (that they have attributed godly characteristics).
3) The first thing to cause changes in the religion of the Prophets and the reason for that, despite the knowledge that they were sent by Allah.
4) The acceptance of heresy though it is against legal laws and inborn nature. 5) The reason for all of that is the mixing of truth with falsehood: firstly, the exaggeration in the love of the righteous; and secondly, the action of people with religious knowledge intending to do good (performed with well intentions); but the later generations thought that they intended something else.
6) Explanation of the verse in *Surah Nuh* (71:23).
7) Human nature towards the truth weakens in the heart while falsehood increases. (Except upon whom Allah has bestowed His mercy).
8) It confirms the sayings of righteous predecessors that heresy*(Bid'ah)* is the main cause leading to *Kufr* (disbelief) [and that it *(Bid'ah)* is more loved by *Iblis* than sinfulness because one may repent from sins but will not repent from *Bid 'ah].*
9) Satan (the devil) knows what the result of heresy is (and how much will it misguide), even if one commits it with good intention.
10) Knowledge of the general rule that excess and exaggeration (in the righteous ones) is prohibited, and knowledge of what it leads to.
11) The harm of seclusion at the grave even with intention of performing a righteous deed.
12) The prohibition against statues and the wisdom in destroying them.
13) Greatness of the matter within this story and how badly it is needed (i.e. the lesson within) in the face of the heedlessness and neglect of it.
14) It is absolutely amazing! And more amazing is that despite their (people of *Bid'ah)* reading this story in the books of *Tafsir* and *Hadith,* along with their understanding of its meaning, and knowing about the obstruction that Allah has put between them and their hearts, they believed that the deed of the people of Nuh (i.e. over praising the dead and memorializing their graves with statues) is the best type of worship. They believed in what Allah and His Messenger have forbidden which is the disbelief *(Kufr)* that permits the taking of life and wealth ...!
15) The declaration that they only wished the righteous ones to intercede for them.
16) Their assumption that those scholars who first shaped the statues had intended so.
17) The tremendous statement of Prophet Muhammad (May the peace and blessing of Allah be upon him) “Do not exaggerate in praise of me just as the Christians had exaggerated in the praise of Jesus, son of Mary". May the peace and blessing of Allah be upon him who has conveyed the clear message!
18) The admonition by the Prophet (May the peace and blessing of Allah be upon him) to us of destruction of those going to extreme in religion.

19) The clear statement that they (the statues) were not worshipped until true knowledge was forgotten. This explains the value of the presence of knowledge and the harm of losing it.
20) The reason for the loss of knowledge is the death of scholars.

CHAPTER No: 20

The condemnation of the One who worships Allah at the Grave of a Righteous Man and how then does this amount to Worship of the Man

In the *Sahih* (i.e. AI-Bukhari and Muslim), 'Aishah (May Allah be pleased with him) reported:

"Umm Salamah mentioned to Allah's Messenger (May the peace and blessing of Allah be upon him) that in Abyssinia she saw a church full of pictures and statues. He (May the peace and blessing of Allah be upon him) said: "When a righteous man or pious worshipper among them dies they build a place of worship over his grave and set up all kinds of pictures and statues. They are the worst of all creatures before Allah. They combine the two evils; worshipping at the graves and-making graven images and statues."

Also in Al-Bukhari and Muslim it is reported that `Aishah (May Allah be pleased with him) narrated:

When the death approached Allah's Messenger (May the peace and blessing of Allah be upon him) he began to draw a piece of cloth (bed sheet) over his face, (sometimes covering and sometimes removing because of distress), he (May the peace and blessing of Allah be upon him) said in this state: "Allah's curse be upon the Jews and the Christians for taking the graves of their Prophets as places of worship." Thus he (May the peace and blessing of Allah be upon him) warned the people about their actions. Had there not been any fear of making the Prophet's grave a place of worship, his (May the peace and blessing of Allah be upon him) grave would have been as open as the graves of his Companions (May Allah be pleased with him).

Muslim reported from Jundub bin Abdullah ((May Allah be pleased with him)) who narrated:

I heard the Prophet (May the peace and blessing of Allah be upon him) say only five days before his death: "I am free and clear towards Allah of having any of you as my *Khalil* (especially close friend). Verily, Allah has taken me as His *Khalil* just as He had taken Ibrahim ((May Allah be pleased with him)) as a *Khalil.* If I would have taken anyone from my *Ummah* as a *Khalil,* I would have taken Abu Bakr ((May Allah be pleased with him)) as a *Khalil.*

Beware! Those who proceeded before you, used to make their Prophets' graves into places of worship. Beware! Don't take (any) graves as places of worship. I forbid you to do so."

He (May the peace and blessing of Allah be upon him) forbade this at the end of his life. After this [forbidding of taking graves as *Masjid* (place of worship)], he cursed anyone who did any such deed within this context. Prayer at the graves is one of these deeds, even if no *Masjid* has been built. This is the meaning of his (May the peace and blessing of Allah be upon him) words "He feared (his grave) would be taken as a *Masjid".* The Companions never built any place of worship around his grave. Any place which is intended for prayer or where prayer is performed has indeed been taken as a *Masjid.* Just as the Prophet (May the peace and blessing of Allah be upon him) said:

"The whole earth has been made for me a *Masjid* and it is pure and clean."

Ahmad has reported with a good *Sanad* that Ibn Mas'ud (May Allah be pleased with him) narrated in a *Marfu' Hadith* (tradition traced to the Prophet (May the peace and blessing of Allah be upon him) himself):

"The most evil men are those upon whom the (signs of) Hour (of Resurrection) comes while they are still alive, and those who take graves as places of worship *(Masjid)"*. [This tradition was also reported by Abu Hatim in his *Sahih.]*

Important issues of the Chapter

1) The intimidation of Allah's Messenger (May the peace and blessing of Allah be upon him) over the one who builds a mosque to worship Allah near the grave of a righteous person even with good intention.
2) Prohibition. of statues and likenesses and the gravity of the matter.
3) A lesson in the emphasis of the Prophet (May the peace and blessing of Allah be upon him) on this. How he first explained and clarified the issue (politely), then five days before his death saying what he said, then how he found at the time of his death what was. previously said insufficient in the context.
4) Prophet (May the peace and blessing of Allah be upon him) strongly prohibited the turning of his grave into a *Masjid* before it had come into existence.
5) It was the practice of the Jews & Christians to turn the graves of their Prophets into places of worship.
6) His curse on the Jews and Christians for this practice.
7) His intention in doing so was a warning to us regarding his grave.
8) The reason for not raising his grave.
9) The meaning of taking them (graves) as *Masjid.*
10) The Prophet (May the peace and blessing of Allah be upon him) linked those who took the graves as *Masjid* to those upon whom the Hour will occur. He mentioned the means to *Shirk* before its actual occurrence along with its final consequence.
11) The mentioning of Prophet (May the peace and blessing of Allah be upon him) in his speech a refutation of the two worst sects of innovators just five days prior to his death. Some scholars have not included these two sects in the 72[1] sects. These two sects are *Rafidah*[2]and *Jahmiyah*[3].The occurrence of *Shirk* and grave worshipping was due to *Rafidah* sect, and they were the first to build *Masjid* over the graves.
12) Suffering of the Prophet (May the peace and blessing of Allah be upon him) with pains and

[1] 72 sects mentioned as being from the Prophet's nation, but all would go to Hell because of their heresies.

[2] *Rafidah* -The *Shi'ah* called *Rafidah* because of their rejection *(Rafd)* to `Ali bin Hussain (Zain Al-'Aabideen)..

[3] *Jahmiyah* -A sect denying all the Names and Attributes of Allah.

affliction from the agony of death.

13) Allah awarded the favour of making him a *Khalil* (friend).
14) A clear declaration that close friendship is more valuable than love.
15) A clear declaration that As-Siddiq (Abu Bakr) (May Allah be pleased with him) was the best of the Companions. ....
16) The indication to him (Abu Bakr) as caliph (successor to the Prophet (May the peace and blessing of Allah be upon him))

CHAPTER No: 21

Exaggeration in the Graves of the Righteous Persons tends them to become Idols worshipped besides Allah

Imam Malik (May Allah be pleased with him) recorded in his book *Muwatt* ' that the Prophet (May the peace and blessing of Allah be upon him) said:

"O Allah! Never turn my grave into an idol to be worshipped. Allah's, wrath intensified on a people who turn their Prophet's graves into *Masjid."*

Concerning the verse:

"Have you then considered *Al-Lat* and *Al-Uzza."*

(53:19)

Ibn Jarir (At-Tabari) reported from Sufyan, from Mansur, from Mujahid:

"He *(Lat)* used to serve the pilgrims by preparing *Saweeq* (fine flour of barley or wheat mixed with water and ghee) for them. After his death, the people began to stay and confine at his grave for the purpose of reward."

The same was reported by Abul-Jawza (May Allah be pleased with him) from Ibn Abbas *(May Allah be pleased with him).*

Ibn Abbas (May Allah be pleased with him) reported:

"Allah's Messenger (May the peace and blessing of Allah be upon him) cursed the women who visit the graves. He (May the peace and blessing of Allah be upon him) also cursed those who set up mosques and lights over graves". [This *Hadith* has been confirmed by Abu Dawud, At- Tirmidhi, Ibn Majah and An-Nasa'i].

Important issues of the Chapter

1) Explanation of idols.
2) Explanation of worship.
3) The Prophet (May the peace and blessing of Allah be upon him) did not seek refuge in Allah except from that which he feared would occur.
4) The Prophet's joining this supplication i.e., "O Allah! Never turn my grave..." with taking the graves of Prophets as *Masjid.*
5) Mention of the intense wrath of Allah (on those who indulge in such activities).
6) Of most importance is the description as to how the worship of *Lat,* one of the major (pre-Islamic) idols, was started.
7) The knowledge that *Lat* was the grave of a righteous man.

8) *Lat* was the name of a person buried in that grave and the mention of the meaning behind (the idol) being named such.
9) Curse (of the Prophet (May the peace and blessing of Allah be upon him)) on the women who visit the graves.
10) The Prophet's curse upon those who put up lights on the graves.

CHAPTER No: 22

The protectiveness of Al-Mustafa (May Allah be pleased with him) of *Tauhid* and his blockading every path leading to *Shirk*

Allah the Most Exalted said:

"Verily, there has come unto you a Messenger (Muhammad P.B.U.H) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad P.B.U.H) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he P.B.U.H) full of pity, kind, and merciful. But if they turn away, say (O Muhammad P.B.U.H): Allah is sufficient for me. *La i/aha illa Huwa* (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne."

(9:128,129)

Abu Hurairah (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Do not make your homes graves. Do not make my grave a place of celebration. Send your *Salat* (blessings, graces, honours and mercy) on me. Your *Salat* will be conveyed to me, wherever you may be." [Abu Dawud recorded this *Hadith* with reliable chain of narrators].

And Ali bin Husain narrated:

He saw a man at a space that was at the grave of the Prophet (May the peace and blessing of Allah be upon him) and he would go in it and supplicate. So he (Ali bin Husain) prevented the man and instructed him saying, "Should I not tell you a *Hadith* which I heard from my father who in turn heard it from my grandfather (Ali (May Allah be pleased with him)) who reported from Allah's Messenger (May the peace and blessing of Allah be upon him) said: 'Do not take my grave as a place of celebration, nor your homes as graves, make *Salat* (blessing, graces, honours and mercy) upon me, for, your salutation (asking safety for me) will be conveyed to me from wherever you are.'"

[Al-Mukhtdrah (the collection of Imam Al-Maqdasi)]

Important issues of the Chapter

1) Explanation of the verses in *Surah Bar 'ah (Taubah).*
2) The Prophet (May the peace and blessing of Allah be upon him) did his best to keep his *Ummah* far away from the boundaries of *Shirk* as far as possible.
3) The Prophet's concern for our well-being and success and his compassion and mercy.
4) The Prophet (May the peace and blessing of Allah be upon him) forbade visiting his grave in a certain manner, though visiting his grave is among the best of deeds.

5) The Prophet (May the peace and blessing of Allah be upon him) forbade us making excessive visits to his grave.
6) His urging to perform voluntary prayer in the home.
7) It is established among the Companions (May Allah be pleased with him) that offering *Salat* in the cemetery is prohibited.
8) The explanation that a person's invocation of *Salat* (blessings, graces, honours and mercy) and *Salam* upon the Prophet (May the peace and blessing of Allah be upon him) is conveyed to him even if he may be far away. So there is no need of what some misconstrue as a necessity to be in close proximity (to his grave).
9) He (the Prophet P.B.U.H) is in *Al-Barzakh* where the *Salat* and *Salam* of his *Ummah* are conveyed (to him).

CHAPTER No: 23
Some People of this *Ummah* (Nation) will worship Idols

Allah the Most Exalted said:

"Have you not seen those who were given a portion of the Scripture? They believe in *Al-Jibt* and *At- Taghut* (all false deities) and say to the disbelievers that they are better guided as regards the way than the believers (Muslims)."

(4:51)

Allah the Almighty said:

"Say (O Muhammad (May the peace and blessing of Allah be upon him) to the people of the Scripture): 'Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the curse of Allah and His wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped *Taghut* (false deities)."

(5:60)

Allah the Exalted said:

"Those who won their point said (most probably the disbelievers): 'We verily shall build a place of worship over them.' "

(18:21)

Narrated Abu Sa'id (May Allah be pleased with him) that the Prophet (May Allah be pleased with him) said:

"Surely, you will follow the ways of those nations who were before you, in everything as one arrow resembles another, (i.e. just like them), so much so that even if they entered a hole of a sand-lizard, you would enter it." They said, "O Allah's Messenger! Do you mean to say that we will follow the Jews and the Christians?" He replied, "Whom else?" (meaning, of course the Jews and the Christians)."

(Al-Bukhari and Muslim)

Muslim reports from Thawban (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Allah the Most Exalted folded for me the earth, so much so that I saw its easts and wests (i.e. the extremities). The kingdom of my community will reach as far as the earth was folded for me. The two treasures, the red (gold) and the white (silver) were bestowed on me, I prayed to my Lord that He may not destroy my community by a prevailing famine, and not give their control to an enemy who annihilates them *en masse* except from among themselves. My Lord said to me, 'Muhammad, if I issue a decree, it is not withdrawn; I have promised your *Ummah* that I will not destroy it by a prevailing famine, and I shall not give their control to an enemy -except from

among themselves -who exterminates them *en masse,* even if they are stormed from all sides of the earth; only a section of them will destroy another section, and a section will take as prisoner another section.' "

Al-Barqani (May Allah be pleased with him) recorded this *Hadith* in his *Sahih* and added to it the following words:

I am afraid about my community of those astray leaders who will lead astray. When the sword is used among my people, it will not be withdrawn from them till the Day of Resurrection,

and the Last Hour will not come until the tribes of my people attach themselves to the polytheists and tribes of my people worship idols. There will be among my people thirty great liars each of them asserting that he is a prophet, whereas I am the Seal of the Prophets after whom (me) there will be no Prophet; and a section of my people will continue to hold to the truth and they will be victorious and they will not be harmed by those who oppose them till Allah's Command comes."

Important issues of the Chapter

1) Explanation of the verse in *An-Nisa'* (4:5).
2) Explanation of the verse in *AI-Ma'idah(5:60)*
3) Explanation of the verse in *AI-Kahf(18:21).*
4) The, most important issue is what is meant by believing in *Al-Jibt* (magic, *Shirk,* idols) and *At-Taghut* (all false deities worshipped besides Allah). Does it mean believing in that sincerely by the heart; or approval of those who do so while hating it and knowing its falsehood?
5) Their (Jews) saying (regarding the pagan Quraish) that the disbelievers who are well aware of their *Kufr* (disbelief) are on a more correct and guided path than the believers.
6) Such people will be found in the Muslim community (the *Ummah)* as is proved by *Hadith* of Abu Sa'id Al-Khudri (May Allah be pleased with him) This is the main object of the Chapter.
7) The occurrence of his declaration that many followers of this *Ummah* will worship false deities (idols, statues etc).
8) Most amazing is the appearance of those claiming Prophethood like Al-Mukhtar (Al-Mukhtar bin Abi Ubaid Ath-Thaqafi who conquered Kufa at the beginning of the caliphate of Ibn Zubair) despite his proclamation of *Ash-Shahiidatain,* and his declaration of being a part of this Muslim nation, and (his testifying) that the Messenger (Muhammad (May the peace and blessing of Allah be upon him)) was true and the Qur'an was true and therein is the confirmation that Muhammad (May the peace and blessing of Allah be upon him) was the "Seal" of the Prophets. He was believed in spite of his clear and open contradiction to it *(Ash-Shahiidatain).* Al-Mukhtar appeared in the latter era of the Companions and many people followed him.
9) The glad tiding that the truth will never perish completely as it had in the past. Indeed, there will always be a group upon the truth.
10) The greatest of signs is that they (victorious group) will not be harmed by those who oppose them and fight against them despite (them) being few in number.
11) This will be the case until the Last Hour.

12) There are a number of signs in the statement of the Prophet (May the peace and blessing of Allah be upon him)

- Allah folded for him (May the peace and blessing of Allah be upon him) the east and the west (i.e. the lands under the control of Islam); the meaning of it; and that it indeed occurred as he informed; as opposed to the north and the south.
- That two treasures (i.e. treasures of Rome and Persia) were bestowed upon him.
- That two of his *D'ua* (invocations) on behalf of his nation have been accepted.
- That the third of his invocations was prevented.
- That the sword would be used and that it would not be lifted after that.
- That false prophets would appear among this nation (the Muslims).
- There would always be a victorious group.
- All of this occurred as he mentioned even though each one of them was far from what could have been conceived.

13) The extent of fear for his nation from the misguided and astray leaders.

14) Warning and notice of the meaning of idol worship.

CHAPTER No: 24
On Sorcery *(As-Sihr)*

Allah the Most Exalted said:

"And indeed they knew that the buyers of it (magic) would have no share in the Hereafter." (2:102)

Allah the Almighty said:

"They believe in *Al-Jibt* and *At-Taghut* (all false deities)."

(4:51)

Umar ((May Allah be pleased with him)*)* is reported to have said that *Al-Jibt* is magic (sorcery) while *At-Taghut* is *Ash-Shaitan.*

Jabir ((May Allah be pleased with him)*)* is reported to have said that *At-Taghut* are soothsayers upon whom the devil alights and every tribe has one.

Abu Hurairah (May Allah be pleased with him) is reported to have heard the Prophet (May the peace and blessing of Allah be upon him) saying:

"Save yourself from the seven destroyers." The Companions (May Allah be pleased with him) asked: "O Messenger of Allah, what are those?" He (May the peace and blessing of Allah be upon him) said, "To associate anything with Allah, sorcery (magic), without any just cause killing a life Allah has forbidden, taking interest (usury), usurping the wealth of orphans, turning back from the battlefield, and making a false charge (accusation) against the chaste but unmindful women (i.e. they never even think of anything touching chastity)."

(Bukhari and Muslim)

Jundub (May Allah be pleased with him) narrated the following *Marfu' Hadith,* which At-Tirmidhi reported:

"The punishment for the sorcerers/magicians is that he be stuck with the sword (executed)."

In *Sahih Al-Bukhari,* Bajalah bin `Abadah (May Allah be pleased with him) narrated:

"'Umar bin Al-Khattab (May Allah be pleased with him) wrote: Execute every sorcerer or sorceress". So Bajalah continued: "We executed three sorcerers."

Hafsah (May Allah be pleased with him) is reported to have ordered an execution of a slave woman who practiced magic/sorcery on her and she was executed. Such an event has also been reported through Jundub (May Allah be pleased with him).

According to Imam Ahmad (May Allah be pleased with him) execution of sorcerers (magicians) is testified by three Companions of the Prophet (May the peace and blessing of Allah be upon him) (Umar, Hafsah, Jundub).

Important issues of the Chapter

1) Explanation of the verse in *Al-Baqarah* (2:102).

2) Explanation of the verse in *An-Nisa* (4:51).
3) Meaning of *Al-Jibt* and *At-Taghut* and the difference between the two.
4) *At- Taghut* could be among jinns or humans.
5) Details of seven grave destroyers which are strictly forbidden.
6) Sorcerers or magicians are disbelievers *(Kafir).*
7) That the sorcerers/magicians should be executed and no repentance is accepted.
8) Sorcerers were found among the Muslims during the period of Umar (May Allah be pleased with him). So how about thereafter?[1]

[1] Meaning, they surely increased in later times.

CHAPTER No: 25

Clarification of types of Sorcery *(As-Sihr)*

Imam Ahmad (May Allah be pleased with him) reported: Muhammad bin Ja'far narrated from Auf, from Haiyan bin Al- `Ala', from Qatan bin Qabisah, from his father that he heard the Prophet (May the peace and blessing of Allah be upon him) say:

"Verily, *Al-'lyafah* (letting birds fly to foretell events) and *At-Tarq* (drawing lines on earth to predict events) and *At-Tiyarah* (taking sight on some object as a bad omen) are *Al-Jibt* *(*sorceries/magic)."

`Auf (May Allah be pleased with him) said, *"Al-'lyafah* is letting a bird's flight foretell events while *At-Tarq* is drawing line on earth." Hasan Basri (May Allah be pleased with him) said, *"Al-Jibt* is the scream of Satan (devil)." The above *Hadith* has been narrated through good chain of narrators and collected by Abu Dawud, An-Nasa'i and Ibn Hibban.

Abu Dawud reported in his book with *Sahih lsnad* that Ibn Abbas (May Allah be pleased with him) narrated that Allah's Messenger (P.B.UH) said:

"Whoever learns a part of astrology (drawing knowledge from stars) has learned a part of sorcery (magic). Those who learn more are getting that much more (sin to their credit)."

In An-Nasa'i, Abu Hurairah (May Allah be pleased with him) is reported to have said:

"Whoever tied a knot and blew on it, has committed sorcery and whoever committed sorcery has committed *Shirk.* Whoever wears an amulet or talisman will be subjected to its control."

Ibn Mas'ud (May Allah be pleased with him) is reported to have heard Allah's Messenger (May the peace and blessing of Allah be upon him) saying:

"Shall I not tell you what *Al-'Adh* (literally: lying, sorcery etc.) is? It is conveying false rumors for the purpose of causing disputes between people."

(Muslim)

Both *Sahih* collectors reported from Ibn Umar (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Some eloquence can be (so beautiful that it constitutes) sorcery."

Important issues of the Chapter

1) *Al-'lydfah, At-Tarq, At-Tiyarah* are three kinds of *Al-Jibt* (sorcery/magic).
2) *Al-'lyafah,* and *At-Tarq* are explained.
3) Astrology too is a kind of sorcery.
4) Tying knots and blowing over them is also sorcery.
5) *An-Namimah* (tale bearing, backbiting) is also a form of sorcery.
6) Talking sometimes superfluously and eloquently can too be sorcery.

CHAPTER No: 26

On Soothsayers and the like

Muslim recorded in his *Sahih,* from some of the wives (Hafsah) of the Prophet (May the peace and blessing of Allah be upon him) that he said:

"Whoever goes to a fortuneteller and asks him something and believes in his words, will have his prayer *(Salat)* rejected for forty days."

Abu Hurairah (May Allah be pleased with him) narrated that the Prophet (May the peace and blessing of Allah be upon him) said:

"Whoever visited a soothsayer and believed in his words, has denied the Revelation to Muhammad (May the peace and blessing of Allah be upon him) (i.e. Qur'an)."

(Abu Dawud)

The other four *Hadith* collectors and AI-Hakim equally reported this *Hadith* (of Abu Hurairah (May Allah be pleased with him)) and classified it as *Sahih* (sound):

"Whoever visits a fortuneteller or a soothsayer and believes in his words, has disbelieved in what was revealed to Muhammad (May the peace and blessing of Allah be upon him) ."

Abu Ya'la reported a similar *Hadith* from Ibn Mas'ud (May Allah be pleased with him) with good *Isnad* but as *Mawquf* (untraceable).

Imran bin Husain (May Allah be pleased with him) narrates in a *Marfu` Hadith* that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"He is not from us who seeks omens or has omens interpreted for him (i.e. *At-Tiyarah);* or who practices fortunetelling or has his fortune told; or who practices sorcery and magic or goes to have it done for him; and whoever goes to a *Kahin* (fortuneteller) and believes in what he says has disbelieved in what was revealed to Muhammad (May the peace and blessing of Allah be upon him)."

[Reported by Al-Bazzar with good chain of narrators].

The same *Hadith* was reported by At-Tabarani in *Al-Awsat* with a fair chain of narrators from Ibn Abbas without the words "Whoever goes to..." at the end.

Imam Al-Baghawi said, *"Al-'Arrafis* a person who claims to know the matters with fore signs by which he can point to stolen items, the place of lost things and the like." Some said, it is the *Kahin;* and *Kahin* is the one who foretells of unseen matters in the future. It is also said that it is the one who informs of the inner secrets.

Abul-Abbas bin Taimiyah (May Allah be pleased with him) said, *"Al-'Arraf is* a name for the

fortuneteller and the astrologer *(Al-Munajjim),* and the diviner *(Ar-Rammal),* and the like of them who speak of having knowledge of matters in similar ways."

Ibn Abbas (May Allah be pleased with him) said about those people who write *Abjad* (alphabet -to use in soothsaying, fortunetelling etc.) and gaze at the stars i.e., believe in their influences on the earth -"I do not see that whoever does such has any share with Allah."

Important issues of the Chapter

1) Belief in a *Kahin* and faith in the Qur'an cannot coexist.
2) Declaration that to do so (i.e. believe in a *Kahin)* is disbelief.
3) Mention of the one whose fortune is told.
4) Mention of the one for whom an omen is sought.
5) Mention of the one for whom sorcery is done.
6) Mention of the one who learns *Abjad* (use of alphabet in soothsaying or astrology).
7) The difference between the *Kahin* and the *'Arraf*

CHAPTER No: 27

Curing through Magical Spells *(An-Nushrah)*

Jabir (May Allah be pleased with him) narrates:

Allah's Messenger (May the peace and blessing of Allah be upon him) was asked about *An-Nushrah* (the act of seeking cure from magical spells/incantation), he (May the peace and blessing of Allah be upon him) said, "It is one of the deeds of Satan."

[Ahmad and Abu Dawud have reported it with good chain of narrators *(Isnad)]*.

Imam Abu Dawud reported that when asked by Imam Ahmad bin Hanbal (May Allah be pleased with him) about this, he said: "Ibn Mas'ud disliked all this."

Al-Bukhari reports from Qatadah (May Allah be pleased with him) :

I said to Ibn Al-Musaiyab, "A man is under a magical spell or is unable to cohabitate with his wife, should we treat him by *An-Nushrah* or apply some other means to cure the spell/sorcery?" Ibn Al-Musaiyab (May Allah be pleased with him) replied, "It is alright because they intend restoration or mending. That which benefits is not forbidden."[1]

Imam Al-Hasan (Al-Basri (May Allah be pleased with him)) is of the view that only a sorcerer (magician) can break the spell of another sorcerer.

Ibn Al-Qaiyim (May Allah be pleased with him) wrote that *An-Nushrah* is removing the effects of sorcery/spell from the affected one, and it is of two types:

1) The use of magic (sorcery) to remove the effects of another magic and it is an act of Satan to which the comment of Imam Al-Hasan (Al-Basri (May Allah be pleased with him)) applies i.e., that the one who performs sorcery and the patient, both get closer to Satan by that which he loves. Satan then removes the effects of magic from the afflicted.

2) The effects of magic can be removed by making recitation of Qur'anic verses; by offering legitimate prayers *(Ruqyah)* as well as by using pharmaceutical preparations. This type of *Nushrah* is permissible.

Important issues of the Chapter

1) Prohibition of *An-Nushrah.*
2) The difference between the prohibited and what is permitted for the removal of such problems.

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[1] Ibn Al-Musaiyab predicated it on a kind of *An-Nushrah* which has no sorcery.

CHAPTER No: 28

What is said regarding Belief in Omens *(At- Tataiyur)*

Allah the Most Exalted said:

"Verily, their evil omens are with Allah but most of them know not."

(7:131)

Allah the Most Exalted said:

"They (Messengers) said: Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *Musrifun* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah)."

(36:19)

Narrated Abu Hurairah (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"(There is) no *'Adwa* (contagion of disease without Allah's Permission), nor is *At-Tiyarah* (any bad omen from birds), nor is there any *Hamah* (the omen of the night bird i.e., owl), nor is there (any bad omen in the month of) Safar."

In Muslim's *Sahih* the following words are added:

"... and no *Naw'* (constellation) and no *Ghul* (ghost etc.)[1] "

Anas (May Allah be pleased with him) is reported to have heard the Prophet (May the peace and blessing of Allah be upon him) saying:

"No *Adwa* (contagion) and no *Tiyarah* (bad omen) but *Al-Fa'l* pleases me." So they asked, "What is *Al-Fa'l?"* He (May the peace and blessing of Allah be upon him) answered, "It is the good word."

(Bukhari and Muslim)

With valid *Isnad,* Abu Dawud reported that Uqbah bin Aamir *(May Allah be pleased with him)* said:

At-Tiyarah (taking bad omens) was once mentioned before Allah's Messenger (May the peace

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[1] *Naw':* Constellation in the path of moon or a division of time connected with the phases of the moon.

Ghul: Fictitious monster often invoked to scare children like ghost etc.

and blessing of Allah be upon him) and he (May the peace and blessing of Allah be upon him) said, "The best form of it is *Al-Fa'l* (optimism or the expectation that a event will occur by Allah's Permission). It does not prevent a Muslim from his object. Whenever any of you sees something he dislikes he should pray: 'O Lord, none but You bring good things! None but you prevent evil things! There is no power and no strength except in You.' "

It is narrated from Ibn Mas'ud (May Allah be pleased with him) in a *Marfu` Hadith:*

"At-Tiyarah is *Shirk, At-Tiyarah* is *Shirk.* There is none among us who does not feel something in his heart about *At-Tiyarah.* But Allah, due to deep trust in Him, removes it."

[This *Hadith* was reported by At-Tirmidhi and Abu Dawud.]

and it is stated that its last part is the statement of Ibn Mas'ud.

Ahmad reported from Ibn 'Amr the following *Hadith:*

"Whoever is turned back by *At-Tiyarah* (bad omens) has committed *Shirk"* They asked, "What makes the atonement for such a sin?" The Prophet (May the peace and blessing of Allah be upon him) answered, "To say: 'O Lord, there is no good except the good which You bestow. There is no evil except the evil which You decree. And there is no true God except You.' "

Fadl bin Abbas (May Allah be pleased with him) is reported to have said:

"At-Tiyarah is that which causes you to carry something out or that turns you back (from your mission)."

(Musnad Ahmad)

Important issues of the Chapter

1) Reminding the meanings of the verses:

"Verily, these evil omens are with Allah but most of them know not"

(7:31)

And

"Your evil omens be with you" (36: 19).

2) Repudiation of contagion of disease.
3) Negation of any bad omen (no *At-Tiyarah)*
4) Repudiation of *Hamah* (Omen in the night-bird i.e. owl).
5) Negation of any bad omen in the month of Safar.
6) *Al-Fa'l* is not prohibited but in fact it is desirable.
7) Explanation of *Al-Fa'l* in detail.
8) There is no harm if such suspicion falls on the hearts while disliking it. Indeed, Allah will

provide safety, due to deep trust in Him.

9) What should be said if such feelings occur.

10) Declaration that *At-Tiyarah* is *Shirk.*

11) Explanation of blameworthy and condemned *At-Tiyarah.*

CHAPTER No: 29

What is said regarding Astrology *(At- Tanjeem)*

Imam Al-Bukhari recorded in his *Sahih* that Qamdah (May Allah be pleased with him) said:

"Allah created the stars for three purposes: (1) As ornaments of the heavens; (2) As missiles against the devils; (3) As signposts for the guidance of travelers. Whoever interprets otherwise is mistaken. Such a person is to lose his Teward (on the Day of Resurrection), and takes upon himself that which is outside his knowledge."

Harb has reported that the learning of the lunar phases was permitted by Ahmad and Ishaque, discouraged by Qatadah and prohibited by 'Uyainah.

Abu Musa (May Allah be pleased with him) is reported to have said that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Three (types of people) will not enter Paradise: (1) The habitual wine (alcohol) drinker; (2) The believer in sorcery (and astrology is among it); (3) The one who severs blood relations." [Ahmad, and Ibn Hibban has mentioned this *Hadith* in his *Sahih]*.

Important issues of the Chapter

1) The wisdom of creating the stars.
2) The refutation of those who claim otherwise.
3) Mention of the difference of opinions regarding study of the lunar phases.
4) The punishment promised for those who believed in any aspect of sorcery though knowing fully well that sorcery is falsehood.

CHAPTER No: 30
Seeking Rain through the Lunar Phases (Constellation)

Allah the Most Exalted said:

"And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief) (and say that we have rained because of such and such lunar phase and such and such star)!"

(56:82)

Abu Malik AI-Ash'ari (May Allah be pleased with him) narrated Allah's Messenger (May the peace and blessing of Allah be upon him) as saying:

"My *Ummah* will not abandon four undesirable matters from the Period of Ignorance (period previous to Islam). They are: (1) Over pridefulness in ancestors; (2) Defaming or slandering someone's lineage; (3) Seeking rain according to the stars, i.e. believing that falling star causes the rain on the earth; and (4) Lamentation and wailing of women *for* the dead." He (May the peace and blessing of Allah be upon him) further said, "If the bewailing woman does not repent before her death, she will be raised on the Day of the Resurrection covered with a dress of liquid pitch, and a cloak of itches." (Muslim)

Narrated Zaid bin Khalid (May Allah be pleased with him)

Allah's Messenger (May the peace and blessing of Allah be upon him) ~ led us in the *Fair* prayer at Hudaibiyah after a rainy night. On completion of the *Salat* (prayer), he faced the people and said, "Do you know what your Lord (May Allah be pleased with him) has said (revealed)?" The people replied, "Allah and His Messenger know better." He said, "Allah has said, 'In this morning, some of *Ibadi* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the blessings and the mercy of Allah is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star, is a disbeliever in Me and believer in the star.' "

(Al-Bukhari and Muslim)

Al-Bukhari and Muslim also have a similar *Hadith* from Ibn Abbas (May Allah be pleased with him) where it has been said that Allah revealed the following verses *(Surah Waqi'ah* 56:75-82); when some said that it rained because of such and such a star:

"So I swear by *Mawaqi* (setting or the mansions etc.) of the stars (they traverse). And verily, that is indeed a great oath, if you but know. That (this) is indeed an honourable recital (the Noble Qur'an). In a Book well-guarded (with Allah in the heaven i.e. *Al-Lauh Al-Mahfuz).* Which (that Book with Allah) none can touch but those who are pure from sins (i.e. the angels). A Revelation (this Qur'an) from the Lord of the *'Alamin* (mankind, jinns and all that exists). It is such a talk (this Qur'an) that you (disbelievers) deny? And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)!"

Important issues of the Chapter

1) Explanation of the verses in *Al-Waqi 'ah* (56: 75-82).
2) The four undesirable customs of the pre-Islamic period.
3) The *Kufr* (disbelief) contained in some of them.
4) That some acts of disbelief do not expel one from the religion (of Islam).
5) The Statement of Allah
"In this morning, some of *Ibddi* (my slaves) remained as true believers and some became disbelievers..."
due to the favor bestowed upon them (of rain).
6) The understanding of *Iman* in such a circumstance.
7) The understanding of *Kufr* (disbelief) in such a circumstance.
8) The understanding of his statement in response to some who verified: "It rained because of such and such star."
9) The scholar's teaching to students by way of a question to explain the issue as the Prophet (May the peace and blessing of Allah be upon him) said: "Do you know what your Lord (May Allah be pleased with him) has said (revealed)?"
10) Punishment promised to the bewailing women.

CHAPTER No: 31
(Love for Allah)

Allah the Most Exalted said:

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah."

(2: 165)

Allah Almighty said:

"Say: If your fathers, your sons, your brothers, your wives, your kindred; the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ...are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment)."

(9:24)

Anas (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"None of you becomes a believer till he loves me more than his father, and his children and all mankind."

(Al-Bukhari & Muslim)

Anas (May Allah be pleased with him) also narrated that the Prophet (May the peace and blessing of Allah be upon him) said:

"Whoever possesses the following three (qualities), will have the sweetness (delight) of Faith: (1) The one to whom Allah *(May Allah be pleased with him)* and His Messenger (Muhammad (May the peace and blessing of Allah be upon him)) are more beloved than anything else; (2) The one who loves another only for Allah's sake; (3) The one who hates to convert to disbelief after Allah has rescued him from it, as he hates to be thrown into the fire." (Al-Bukhari and Muslim)

In another version the above-mentioned *Hadith* begins with the words:

"No one will find the sweetness of *Iman* (Belief) until and unless ..."

Ibn Abbas (May Allah be pleased with him) said:

"Whoever loves for the sake of Allah, and hates for the sake of Allah, and befriends for the sake of Allah and shows enmity for the sake of Allah, would get Allah's friendship. Without abiding by this, no one can get the real taste (sweetness) of *Iman* (Belief) though he may have

been a frequent offerer of prayer *(Saifit)* and fasts. Today people keep relationship, and love only for some worldly reason but this will not provide them any benefit (on the Day of Judgement)."

[Ibn Jarir (May Allah be pleased with him) mentioned this *Hadith.]*

In interpreting the verse:

"Then all their relations will be cut off from them."

(2:166)

Ibn Abbas (May Allah be pleased with him) said it means "love."

Important issues of the Chapter

1) Explanation of the verse in *AI-Baqarah* (2:165).
2) Explanation of the verse in *At-Taubah* (9:24).
3) We must love Prophet Muhammad (May the peace and blessing of Allah be upon him) more than ourselves, families, and wealth.
4) Denial of *Iman* does not mean going out of Islam.
5) *Iman* has a sweetness that is sometimes tasted by a person and sometimes not.
6) No one can get the friendship of Allah and relish of *Iman* until and unless he possesses four "actions" of the heart: (1) Love for the sake of Allah; (2) Hate for the sake of Allah; (3) Friendship for the sake of Allah; (4) Enmity for the sake of Allah.
7) The Companions' understanding of the reality that people in general feel fraternity for worldly reasons.
8) Explanation of the verse:
"Then all their relations will be cut off from them"(2:166).
9) Some polytheists do love Allah intensely.
10) The threat of punishment for the person who loves more the "eight" than his religion. The "eight" being: ancestors, descendants, brothers, spouses, clan, wealth, trade and habitat.
11) Whoever takes a partner (to Allah) for whom he has as much love as he has for Allah, has committed major *Shirk.*

CHAPTER No: 32
(Fear of Allah Alone)

Allah the Most Exalted said:

"It is only Satan that suggests to *you* the fear of his *'AuIiya* [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger Muhammad (May the peace and blessing of Allah be upon him) so fear them not, but fear me, if you are (true) believers."

(3:175)

Allah the Almighty stated:

"The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; offer prayers perfectly *(Iqamat-as-SaIat),* and give *Zakat* and fear none but Allah. It is they who are expected to be on true guidance."

(9: 18)

Allah (May Allah be pleased with him) said:

"Of mankind are some who say: 'We believe in Allah', but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment."

(29:10)

Abu Sa'id (May Allah be pleased with him) narrated the following *Marfu' Hadith:*

"It is the weakness of certainty (complete Faith) to seek pleasure of others by displeasing Allah and to praise others for the livelihood which was provided by Allah and to blame others for the thing not bestowed by Allah. Not even the greediness of the most greedy person can bring the livelihood of Allah, and not even anybody's aversion can prevent it."

[Reported by Abu Nu'aim in *Al-Hilyah]*.

`Ai shah (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Whoever seeks Allah's pleasure at the cost of men's displeasure, will win the pleasure of Allah and Allah will cause men to be pleased with him. Whoever seeks to please men at the cost of Allah's displeasure, will win the displeasure of Allah, and Allah will cause men to be displeased with Him."

[Reported by Ibn Hibban in his *Sahih]*.

Important issues of the Chapter

1) Explanation of the verse in *Al-'Imran* (3:175).
2) Explanation of the verse in *At-Bara' ah (At- Taubah)* (9:.18).
3) Explanation of the verse in *Al-'Ankabut* (29: 10).
4) There is a fluctuation in the Faith, it gets weak and strengthens,
5) The signposts of a decline in the strength of *Iman.* Three of them are mentioned.
6) Devoting fear to Allah only is a duty (in Islam).
7) The reward of a person who fears Allah Alone with utmost sincerity.
8) The punishment of a person who does not have fear of Allah.

CHAPTER No: 33
(Put your Trust in Allah)

Allah the Almighty said:

"Put your trust in Allah if you are believers indeed."

(5:23)

He the Most Exalted said:

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e., the verses) increase their Faith; and they put their trust in their Lord (Alone)."

(8:2)

He said:

"O Prophet (Muhammad (May the peace and blessing of Allah be upon him) *)* Allah is sufficient for you and for the believers who follow you."

(8:64)

He said:

"And whosoever puts his trust in Allah, then He will suffice him."

(65:3)

Narrated Ibn Abbas (May Allah be pleased with him)

"Allah (Alone) is sufficient for us, and He is the Best Disposer of affairs (for us)," was said by Ibrahim (May Allah be pleased with him) when he was thrown into the fire; and it was said by Muhammad (May the peace and blessing of Allah be upon him) when they (i.e. hypocrites) said, "Verily the people (pagans) have gathered against you (a great army), therefore, fear them, but it only increased them in Faith".

(Al-Bukhari and An-Nasa'i)

Important issues of the Chapter

1) To have trust *(Tawakkul)* in Allah, is a religious duty.
2) Trust upon Allah *(Tawakkul)* is a condition of Faith *(Iman).*
3) Explanation of the verse in *Al-Anfal* (8:2).
4) Explanation of the verse in *Al-Anfal* (8:64).
5) Explanation of the verse in *Al-Talaq* (65:3).
6) Importance of the words "Allah (Alone) is sufficient for us and He is the Best Disposer of

affairs (for us)." These were the words said by Ibrahim (May Allah be pleased with him) and Prophet Muhammad (May the peace and blessing of Allah be upon him) at the time of distress.

CHAPTER No: 34

(To feel secure against the Plan of Allah contradicts *Tauhid*)

Allah the Most Exalted said:

"Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are lost."

(7:99)

He the Almighty said:

"Who despairs of the Mercy of his Lord except those who are astray?"

(15:56)

Narrated Ibn Abbas (May Allah be pleased with him)

Allah's Messenger (May the peace and blessing of Allah be upon him) was asked concerning major sins then he (May the peace and blessing of Allah be upon him) said, "(1) Associating others with Allah; (2) To lose hope of relief from Allah and (3) Thinking oneself secure from the Plan of Allah,"

Abdur-Razzaq reports from Ibn Mas'ud (May Allah be pleased with him) that the Prophet (May the peace and blessing of Allah be upon him) said:

The greatest of the major sins is *Shirk* -associating others with Allah, thinking oneself secure from the Plan of Allah, to despair of the Mercy of Allah, and lose hope of Allah's Relief" .

Important issues of the Chapter

1) Explanation of the verse in *Al-A'raf (7:99)*
2) Explanation of the verse in *Al-Hijr* (15:56).
3) The severity of punishment promised for the one who thinks himself safe from the Plan of Allah.
4) The severe punishment promised for the one who despairs of the Mercy of Allah.

CHAPTER No: 35

A part of *Iman* (Belief) in Allah is the forbearance with what Allah has decreed

Allah the Almighty said:

"And whosoever believes in Allah, He guides his heart [to the true Faith with certainty i.e. what has befallen him was already written for him by Allah from the *Qadar* (Divine Preordainment)] and Allah is the All-Knower of everything."

(64:11)

Alqamah (May Allah be pleased with him) said:

"He (the person referred to in the foregoing verse) is the man who, when struck by an affliction, knows that it is from Allah, accepts it and submits to Him."

Muslim in his *Sahih,* reported from Abu Hurairah (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Two matters among people amount to disbelief: attacking or defaming one's lineage, and bewailing the deceased."

Narrated Ibn Mas'ud (May Allah be pleased with him) that the Prophet (May the peace and blessing of Allah be upon him) said:

"He who slaps the cheeks, tears the clothes and calls to or follows the ways and traditions of the Days of Ignorance, is not from us."

(Al-Bukhari and Muslim)

Anas (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Whenever Allah wills good for His slave, He hastens to punish him in this life; and when He wills evil for His slave, He withholds punishing him for his sins until he comes before Him on the Day of Judgement."

At- Tirmidhi reported that the Prophet (May the peace and blessing of Allah be upon him) said:

"The greatness of the reward is tied to the greatness of the trial. When Allah loves a people, He puts them to the trial. Whoever is acceptant of it will have Allah's acceptance and whoever is displeased and unacceptant with it will gain Allah's displeasure."

Important issues of the Chapter

1) Explanation of the verse in *Surah At-Taghabun* (64:11).
2) This (i.e. acceptance to Allah's Decree) is part of proper Faith *(Iman)* in Allah.
3) Disparaging lineage.
4) Intensity of punishment promised to those who slap the cheeks in anguish and tear the clothes and call to the ways of the Days of Ignorance.
5) The sign that Allah wants good for His slave.
6) The sign that Allah wants bad for him.
7) The sign of love of Allah for His worshipper.
8) Forbiddance of being displeased and unacceptant (of Allah's Decree).
9) The merit and reward of being acceptant of tests and trials.

CHAPTER No: 36
Forbiddance of Showing Off

Allah the Most Exalted said:

"Say (O Muhammad (May the peace and blessing of Allah be upon him) *):* I am only a man like you. It has been inspired to me that your *Ilah* (God) is One *Ilah* (God -i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

(18:110)

Muslim reported the following *Marfu` Hadith* from Abu Hurairah (May Allah be pleased with him) that Allah *(May Allah be pleased with him)* said:

"I am most independent and free from needing associates. Whoever performs a deed while associating partners with Me (doing so for others along with Me) I will leave him, along with his setting up of associates to Me *(Shirk)."*

Ahmad reported the following *Marfu' Hadith* from Abu Sa'id (Al-Khudri (May Allah be pleased with him)) that the Prophet (May the peace and blessing of Allah be upon him) said:

"Shall I not tell you what I fear for you more than the false Messiah?" The Companions (May Allah be pleased with him) said, "Indeed, O Messenger of Allah," He said, "Inconspicuous *Shirk,* as, when a .person improves his rendering of the *Salat* when he knows that others are watching."

Important issues of the Chapter

1) Explanation of the verse in *Sural Al-Kahf (18:* 110).
2) The great issue that good deed, if it was joined other with Allah in any way, is fully rejected.
3) Allah's absolute self-sufficiency is the reason (of the rejection of the good deed, if it is not done purely for Him).
4) Another reason is that He is the Best than those who are given share in worship (i.e. false deities of disbelievers).
5) The fear, the Prophet (May the peace and blessing of Allah be upon him) had of *Riya',* for his Companions (May Allah be pleased with him)
6) He explained *Riya'* by expressing the state of a person performing prayer for Allah, but he improves his rendering of the *Salat* when he knows that others are looking at him.

CHAPTER No: 37
It is of *Shirk* to perform a (righteous) deed for worldly reasons

Allah the Most Exalted said:

"Whosoever desires the life of the world and its glitter; to them we shall pay in full (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but the Fire; and vain are the deeds they did therein. And of no effect is that which they used to do."

(11: 15,16)

Abu Hurairah (May Allah be pleased with him) narrated that the Prophet (May the peace and blessing of Allah be upon him) said:

"Let the slave of Dinar and Dirham, and *Khamisa* (i.e. money and luxurious clothes) perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. *Tuba* (all kinds of happiness, or a tree in Paradise) is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission (before a ruler) he is not permitted, and if he intercedes, his intercession is not accepted (because of his simplicity)."

Important issues of the Chapter

1) Man's desire for the worldly gains on the pretext of the acting for the Hereafter.
2) Explanation of the verses in *Surah Hud* (11:15,16).
3) Naming the Muslim the slave of Dinar and Dirham and *Khamisa* (i.e. money and luxurious clothes).
4) The explanation of that by the fact that "he is pleased if these things are given to him, and if not, he is displeased."
5) Meaning of the words: "Let such a person perish and relapse." *(Ta'isa, Intakasa).*
6) Meaning of the words: "and if he is pierced with a thorn, let him not find anyone to take it out for him."
7) The praise upon the *Mujahid* who can be attributed with the characterization (in the *Hadith).*

CHAPTER No: 38
Whoever obeys the Scholars and the Rulers, forbidding what Allah has made permissible and permitting what He has made forbidden, has certainly taken them as Lords (besides Allah)

Ibn Abbas (May Allah be pleased with him) said:

"(It may be that) Stones are soon to descend upon you from the heavens! I say to you: 'Allah's Messenger (May the peace and blessing of Allah be upon him) said...' and you say to me: 'Abu Bakr and Umar said!?"

Ahmad bin Hanbal (May Allah be pleased with him) said:
I am astonished at a people who know the chain of transmission (of a *Hadith)* and its authenticity but nevertheless follow the opinion of Sufyan (Ath-Thauri) while Allah the Most High says:

"Let those who oppose his (the Messenger's) commandment (orders, statements, etc.) beware, lest some *Fitnah* (disbelief, affliction) befall them or a painful torment be inflicted on them." (24:63)

Do you know what the *Fitnah* is? *Al-Fitnah* is *Shirk.* May be the rejection of some of his words would cause one to have doubt and deviation in his heart and thereby be destroyed.

It is narrated from Adi bin Hatim (May Allah be pleased with him) :

I heard the Prophet (May the peace and blessing of Allah be upon him) read this verse: "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and Messiah -son of Maryam, while they were commanded to worship none but One *Ilah* (God Allah) *La ilaha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)". (9:31) So I said to him (May Allah be pleased with him)' "Verily, we did not worship them," to which he replied, "Did they not make *Haram* what Allah made *Halal* so you then made it *Haram,* and (did they not) make *Halal* what Allah made *Haram* and you therefore made it *Halal?"* I said, "Yes." He said, "That is worshipping them."

[Reported by Ahmad and At- Tirmidhi who graded it as *Hasan* (fair).]

Important issues of the Chapter

1) Explanation of the verse in *Surat An-Nur* (24:63).
2) Explanation of the verse *in Surat Al-Bara'ah* (or *At-Taubah)* (9:31).
3) Pointing out the meaning of worship that was initially denied by Adi (May Allah be pleased with him)
4) The example given, of Abu Bakr and Umar, by Ibn Abbas; and Ahmad's example of Sufyan.

5) Conditions have changed to the point that the worship of monks has become the best of deeds under the name of *Al-Wilayah* (sainthood), while the worship of learned men in religion is considered knowledge and understanding. Thereafter, conditions changed to the point that those worshipped besides Allah were not even righteous, and those were also worshipped who were absolutely illiterate.

CHAPTER No: 39
(Seeking judgement from other than Allah and His Messenger is hypocrisy)

Allah the Most Exalted said:

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Taghut* (false judges etc.) while they have been ordered to reject them? But Satan wishes to lead them far astray."

(4:60)

"And when it is said to them: "Come to what Allah has sent down and to the Messenger (Muhammad P.BU.H)," you (Muhammad P.B.U.H,) see the hypocrites turn away from you (Muhammad P.B.U.H) with aversion."

(4:61)

"How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than goodwill and conciliation!"

(4:62)

He the Almighty said:

"And when it is said to them: 'Make not mischief on the earth,' they say: 'We are only peace-makers.' "

(2:11)

Allah the Exalted said:

"And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers."

(7:56)

Allah the Almighty said:

"Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith."

(5:50)

Abdullah bin Amr bin Al-'Aas (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"None of you truly believes until his desires are in accordance with what I came with." [An-

Nawawi graded this *Hadith* as *Sahih* and recorded in *Kitab Al-Hujjah* with a sound chain of narrators.]

Sha'bi said: "There was a dispute between a Jew and a *Munafiq* (hypocrite). The Jew said: 'Let us seek a judgement from Muhammad; for he knew that he (May the peace and blessing of Allah be upon him) does not take bribes. The hypocrite said: 'Let us get a judgement from the Jews', because he knew they accepted bribes. Thus, both of them agreed to take their case to a soothsayer in Juhainah. It was on this occasion the verse:

'Have you seen those who claim...' (4:60) was revealed".

Some said that there was a dispute between two men. One of them said: "Let us take the dispute to the Prophet (May the peace and blessing of Allah be upon him) for his judgement" but the other said: "Take it to Ka'b bin Al-Ashraf'. Thereafter both of them came 'to Umar (May Allah be pleased with him) One of them told him the story so he asked the other who was not content to take the case to Prophet (May the peace and blessing of Allah be upon him) "It is so (as the other said)?" He said, "Yes". He then (Umar (May Allah be pleased with him)) struck him with his sword and killed him.

Important issues of the Chapter

1) Explanation of the verse in *An-Nisa'* (4:60) with the emphasis on the understanding of *Taghut.*
2) Explanation of the verse in *Al-Baqarah* (2:11):

"And when it is said to them: Make not mischief on the earth"
3) Explanation of the verse in *Al-A'raf (7:56):*

"And do not do mischief on the earth, after it has been set in order...."
4) Explanation of the verse in *Al-Mai'dah* (5:50):

"Do they then seek the judgement of (the Days of) Ignorance?"
5) The statement of Sha'bi (May Allah be pleased with him) on the occasion of revelation of the Verse 4:60.
6) The difference between true *lman,* and the false and feigned Belief.
7) The incidence of Umar (May Allah be pleased with him) with the *Munafiq* (hypocrite).
8) Nobody attains *lman* (Belief) until his all desires are in accordance with what Allah's Messenger (May the peace and blessing of Allah be upon him) came with

CHAPTER No: 40

(Whosoever denies any of the Names and Attributes of Allah)

Allah the Most Exalted said:

"... and they disbelieve in the Most Beneficent (Allah) Say: "He is my Lord! *La ilaha illa Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

(13:30)

Narrated Ali (May Allah be pleased with him) :

"You should preach to the people in a way that they can easily understand. Would you like that Allah and His Messenger (May the peace and blessing of Allah be upon him) be denied?" (Al-Bukhari)

Abdur-Razzaq reported from Ma'mar from Ibn Tawus from his father that Ibn Abbas ((May Allah be pleased with him)) narrated:

He (Ibn Abbas) saw a man springing to his feet in disapproval of the statement when he heard a *Hadith* from the Prophet (May the peace and blessing of Allah be upon him) about the Divine Attributes. Then he (Ibn Abbas) said, "What type of the fear is of these people!? They find in entirely clear verses that which they fear and are

brought to ruin by those verses which are not entirely clear (in which they seek deviant interpretations)."

When the tribe of Quraish heard Allah's Messenger (May the peace and blessing of Allah be upon him) mentioning *Ar-Rahman,* they denied this Attribute. It was on this occasion that Allah the Almighty revealed the verse:

"And they disbelieve in *Ar-Rahman* [the Most Beneficent (Allah)]"

(13:30)

Important issues of the Chapter

1) The denial of any of the Names or Attributes of Allah casts out one from */man.*
2) Detailed account of the verse (13:30).
3) Avoid speaking in a manner which the listener cannot understand clearly.
4) Mentioning the reasons which lead to the denial of Allah and His Messenger (May the peace and blessing of Allah be upon him) even unintentionally.
5) Warning of Ibn Abbas (May Allah be pleased with him) to the effect that whoever denies any of the Attributes of Allah, he would be ruined.

CHAPTER No: 41
(Recognizing the Grace of Allah, yet denying it is disbelief)

Allah the Almighty said:

"They recognize the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad (May the peace and blessing of Allah be upon him) "

(16:83)

Mujahid has stated: The sayings of a man as "The wealth is mine. I have inherited it from my elders."

Aun bin Abdullah says: They say, "If so-and-so would not have been, such and such would not have occurred."

Ibn Qutaibah said: "They say that these blessings are the result of their deity's intercession."

After the *Hadith* of Zaid bin Khalid (in Chapter 30), in which Allah said: "In this morning, some of My slaves remained as true believers and some became disbelievers..." Abul-Abbas (Ibn Taimiyah) said: "Such commandments have occurred frequently in Qur' an and *Sunnah.* Allah condemns those who attribute His Blessings and Mercy to others whom they associate with Him."

Some other scholars of earlier days cite its example as -"wind was blowing favourably" and "the sailor was wise and experienced." And likewise are the statements of most of the people.

Important issues of the Chapter

I) Recognition of the blessings and description of their denial.
2) All types of denials are known to the most of the people.
3) Naming such statements as the denial of the blessings.
4) Combination of two opposites in the heart.

CHAPTER No: 42
("Do not set up rivals unto Allah...")

Allah the Almighty said:

"Do not set up rivals *(Al-Andad)* unto Allah (in worship) while you know (that He Alone has the right to be worshipped)."

(2:22)

With reference to the above quoted verse, Ibn Abbas (May Allah be pleased with him) said:

"Al-Andad means *Shirk.* It is as inconspicuous as a black ant moving (crawling) on a black stone in the darkness of night. It is to swear: 'by Allah and by your life' and 'by my life'. It is also to say: 'Had there not been this little dog or the duck in the house, the thief would have entered.' Or, like the statement of a man to his companion: 'By Allah's and yours will,..' or 'Had it not been Allah and so-and-so', etc. Do not mention anybody with Allah because all of it is *Shirk."* [It has been reported by Ibn Abi Hatim]

Umar bin Al-Khattab (May Allah be pleased with him) narrated that Allah's Messenger(May the peace and blessing of Allah be upon him) said:

"Whoever swears by other than Allah has disbelieved *or* committed *Shirk."* [At-Tirmidhi graded this *Hadith* as *Hasan* (fair) and Al-Hakim has graded it *Sahih* (sound)].

Ibn Mas'ud ((May Allah be pleased with him)) said:

"To swear by Allah while lying is more loved by me than to swear by other than Him while speaking truth." Hudaifah (May Allah be pleased with him) narrated that the Prophet (May the peace and blessing of Allah be upon him) said:

"Do not say 'With the will of Allah and with the will of that person' but rather say 'With the will of Allah and then with -the will of that person.' "

[Abu Dawud reported this *Hadith* with a *Sahih* chain]

It is related about Ibrahim Nakhyee that he detested to say: "I seek refuge in Allah and in you," but it is permitted to say: "I seek Allah's refuge first and then yours." He said, "Say 'If not Allah and then so-and-so' and do not say 'If not Allah and so-and-so'"

Important issues of the Chapter

1) Explanation *of Al-Andad* as is mentioned in verse of *Al-Baqarah* (2:22).
2) The Companions (May Allah be pleased with him) used to explain that the verses revealed about major *Shirk* include minor *Shirk* also.
3) To swear by other than Allah is *Shirk.*
4) *To swear by other than Allah truthfully (believing such) is a far greater sin than to swear by*

Allah to a lie.

5) The difference between the conjunctions *'wa'* (and) and *'thumma'* (then).

CHAPTER No: 43
What is said about the One who is not satisfied with an Oath taken by Allah's Name

Ibn Umar (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Do not swear by your forefathers. Whoever swears by Allah, let him speak the truth. And the one for whom the oath is taken in the Name of Allah, should be satisfied with it, and whoever is not satisfied, is not from the slaves of Allah."

[This *Hadith* was reported by Ibn Majah with good *Isnad)]*

Important issues of the Chapter

1) To make an oath by forefathers is not allowed.
2) The person for whom an oath by Allah's Name is made, must be acceptant of it.
3) The punishment for the person who is not satisfied by an oath made by Allah's Name.

CHAPTER No: 44

How it is to say "What Allah may will and you (May the peace and blessing of Allah be upon him) may will"

Qutailah (May Allah be pleased with him) narrated:

A Jew came to the Prophet (May the peace and blessing of Allah be upon him) and said, "Your people commit *Shirk* when they say: 'By the Will of Allah and (also) with your will', and say: 'By Ka'bah.'" Thereafter, the Prophet (May the peace and blessing of Allah be upon him) commanded (the Companions (May Allah be pleased with him)) to swear by saying: "By the *Rabb* (Lord) of the Ka 'bah and to say "By the Will of Allah and then with your will."

[An-Nasa'i mentioned this *Hadith* and graded it *Sahih.]*

An-Nasa'i also reported the *Hadith* of Abdullah bin Abbas (May Allah be pleased with him):

Once a man carne to the Prophet (May the peace and blessing of Allah be upon him) and said, "With the Will of Allah and (also) with your will", he (May the peace and blessing of Allah be upon him) then said, "Have you made me an associate with Allah? Rather it is 'what Allah Alone wills.' "

Ibn Majah reported from Tufail (May Allah be pleased with him) 'Aishah's brother from her mother's side, that he narrated:

I had a dream in which I carne upon a group of Jews and said to them, "You are indeed a good people had you not claimed Uzair (May Allah be pleased with him) the son of Allah." Then they said, "You too are good if you do not say: 'What Allah may will and Muhammad may will.' After that, I carne upon a group of Christians and said to them, "You are indeed a good people if you do not claim Christ, the son of Allah," then they said, "You too are good if you do not say: 'What Allah may will and Muhammad may will.'" Then the following morning, I narrated the above event to some, and carne to the Prophet (May the peace and blessing of Allah be upon him) . and repeated the whole event. He (May the peace and blessing of Allah be upon him) asked, "Have you told this to anybody else?" I said, "Yes", Then he (May the peace and blessing of Allah be upon him) went to his pulpit and after offering praises to Allah said, "Tufail had a dream which he already had communicated to some of you, You used to say a sentence which due to some hesitation (that Allah did not reveal in this regard) I could not prevent you from, Henceforth, do not say: 'What Allah may will and Muhammad may will' but say: 'What Allah may will Alone.' "

Important issues of the Chapter

1) The Jews were aware of the consequences of minor *Shirk.*
2) Man's understanding of the *Shirk* if he wishes to.
3) The statement of the Prophet (May the peace and blessing of Allah be upon him) "Have you

made me an associate with Allah." How condemnable is the poet who said:

"O noblest of the creatures, there is none for me but you to seek refuge in distress."

4) This is not the major *Shirk* as the Prophet (May the peace and blessing of Allah be upon him) said: "I was prevented from doing so for such and such ..."
5) A true dream is a kind of revelation.
6) The sound and true dream may be reason for initiating some rulings in the *Shari'ah.*

CHAPTER No: 45

Whoever curses Time has wronged Allah

Allah the Almighty said:

"And they say: There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (the time). And they have no knowledge of it, they only conjecture." (45:24)

Narrated Abu Hurairah (May Allah be pleased with him) that the Prophet (May the peace and blessing of Allah be upon him) said:

"Allah said, 'The son of Adam wrongs me for he curses *Ad-Dahr* (the time); though I am *Ad-Dahr* (the Time), in My Hands are all things, and I cause the revolution of day and night." (Al-Bukhari)

In another version wherein it is said:

"Do not abuse *Ad-Dahr* (the time); for Allah is *Ad-Dahr"*.

Important issues of the Chapter

1) Cursing *Ad-Dahr* (the time) is forbidden.
2) Abusing *Ad-Dahr* (the time) is in fact to wrong Allah.
3) Contemplation of the statement of the Prophet (May the peace and blessing of Allah be upon him) "Verily Allah is *Ad-Dahr"*.
4) Something may be an abuse even if such was not the heartfelt intention (of the abuser).

CHAPTER No: 46
To be named "Judge of Judges" and the like

Abu Hurairah (May Allah be pleased with him) narrated that the Prophet (May the peace and blessing of Allah be upon him) said:

"The most perfidious (awful/meanest) name to Allah is (that of) a man calling himself *Malik Al-Amlak* (the king of kings). In fact, there is no king but Allah".

(Al-Bukhari)

Sufyan said, "Another example is the title of *Shahanshah."*

In another version:

"Allah will be most enraged on the Day of Judgement, and the most wicked (will be a man who has given himself the title of 'king of kings ')"

And the word *Akhna*' (May Allah be pleased with him) means "lowest, meanest," *(Auda* (May Allah be pleased with him)).

Important issues of the Chapter

1) Prohibition of applying the title 'king of kings' to anyone.
2) Prohibition of applying any other similar connotation as in the example given by Sufyan (May Allah be pleased with him)
3) Comprehension and understanding of the gravity of the Prophet's saying despite that one may not intend the ugly or worst meaning of it in his heart.
4) Realization and understanding this account of Allah being Most High and Unapproachable in His Greatness and without any shortcomings (unlike the worldly 'king').

CHAPTER No: 47

Respect for the Names of Allah and changing one's name for the sake of that

It is narrated from Abu Shuraih (May Allah be pleased with him) :

His *Kunyah* (nickname) was *Abul-Hakam.* So the Prophet (May the peace and blessing of Allah be upon him) once said to him, "Allah is *Al-Hakam* (the Judge); and His Judgement is to prevail." Then Abu Shuraih said, "My people come to me for adjudication of their disputes; and when I judge between them, both parties are pleased with my judgement." The Prophet (May the peace and blessing of Allah be upon him) rejoined, "How excellent is this! Do you have any children?" I said, "Yes, Shuraih, Muslim and Abdullah." Then the Prophet (May the peace and blessing of Allah be upon him) asked, "Who is the eldest?" I said, "Shuraih," then the Prophet (May the peace and blessing of Allah be upon him) said, "You are henceforth to be called Abu Shuraih."

Abu Dawud and other collectors have mentioned this *Hadith* in their books.

Important issues of the Chapter

1) Respect for the Names and Attributes of Allah, though its actual meaning was not intended (by the user for himself)
2) Changing the name on account of that.
3) Taking the eldest child's name as *Kunyah.*

CHAPTER No: 48

Who makes fun of anything where mention is made of Allah or the Qur'an or the Messenger (May the peace and blessing of Allah be upon him) Commits disbelief

Allah the Most Exalted said:

“If you ask them (about this), they declare: 'We were only talking idly and joking.' Say: 'Was it at Allah (May Allah be pleased with him) and His *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (May the peace and blessing of Allah be upon him) that you were mocking? ' "

(9:65)

Ibn Umar, Muhammad bin Ka'b, Zaid bin Aslam and Qatadah ((May Allah be pleased with him)) narrated the following *Hadith:*

In the course of the campaign of battle Tabuk, a man carne up one day and declared: "We have seen no people with greater appetite, more lying, more cowardly in battle than those people," he meant Allah's Messenger (May the peace and blessing of Allah be upon him) and his Companions. Awf bin Malik rose and said, "In fact, you are the liar and a hypocrite *(Mundfiq)* and I will inform Allah's Messenger (May the peace and blessing of Allah be upon him) about your words." So he went to Allah's Messenger (May the peace and blessing of Allah be upon him) but by then he (May the peace and blessing of Allah be upon him) was already informed through a revelation. Meanwhile, the hypocrite also approached Allah's Messenger (May the peace and blessing of Allah be upon him) when he (May the peace and blessing of Allah be upon him) started journey and was already on his camel. He pleaded: "O Messenger of Allah! we were only joking and trying to pass the time while traveling." Ibn Umar (May Allah be pleased with him) said, "As if I see him that he was clinging to the saddle belt of the Messenger of Allah's camel as it ran and his legs were being battered by the rough ground and even then he continued pleading (i.e. we were only joking)." Allah's Messenger (May the peace and blessing of Allah be upon him) said, "Was it at Allah (May Allah be pleased with him) and His *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (May the peace and blessing of Allah be upon him) that you were mocking? Make no excuse; you have disbelieved after you had believed". (9:65,66) Neither he (May the peace and blessing of Allah be upon him) looked towards him nor spoke anything further.

Important issues of the Chapter

1) It is such a terrible thing that whoever makes fun in these matters is a disbeliever *(Kafir).*
2) The explanation given of the verse 9:65, applied to those who commit such an act, whoever they may be.
3) There is a difference between backbiting and admonition, and loyalty to Allah and His Messenger (May the peace and blessing of Allah be upon him)
4) The difference between forgiveness which Allah loves and severity in dealing with the enemies

of Allah.

5) Some excuses are unacceptable.

CHAPTER No: 49
(To say "This wealth is the result of my labour and knowledge" is against *Tauhid*)

Allah the Almighty said:

"And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: 'This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth, etc.) with Him'. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment. "

(41:50)

Mujahid said, "(The words *Hadha li* mean) this is the result of my labour and I do deserve it." Ibn Abbas (May Allah be pleased with him) said, "(that it means) what is with me'.'

And the Statement of Allah:

"He (Korah) said: This has been given to me only because of knowledge I possess."

(28:78)

Qatadah (May Allah be pleased with him) said (in explanation of this verse): "This wealth was given to me because of my merit and experience in earning."

Others (scholars) said: "Because of knowledge from Allah that I particularly deserved from Him."

And this is the meaning of Mujahid's statement: "This was bestowed on me because of my high rank."

Abu Hurairah. (May Allah be pleased with him) narrated that he heard Allah's Messenger (May the peace and blessing of Allah be upon him) saying:

"Allah willed to test three Israelis who were a leper, a blind man and a bald headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels or cows' -Ishaq, the narrator is confused. So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allah bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows or camels.'

The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' So he gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination'. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong). I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie, then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey'. The man said, 'No doubt, I was blind and Allah gave me back my eyesight. (I was poor and Allah made l11e rich); so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e. three men) have been tested and Allah is pleased with you and is angry with your two companions.' "

(Al-Bukhari)

Important issues of the Chapter:

1) Explanation of the verse in *Al-Fussilat* (41:50).
2) The meaning of:

"He is sure to say: 'This is for me (due to my merit)' "

3) The meaning of:

"This has been given to me only because of knowledge I possess." (28:78)

4) The great lessons hidden in the wonderful story quoted.

CHAPTER No: 50
(Every name which leads to the service of other than Allah is prohibited)

Allah (May Allah be pleased with him) said:

"But when He gave them a *Salih* (good in every aspect) child, they ascribed partners to Him (Allah) in that which He has given to them. High is Allah, Exalted above all that they ascribe as partners to Him. *(Tafsir At-Tabari,* Vol.9, Page 148)." (7:190)

Allamah Ibn Hazm (May Allah be pleased with him) said that Muslims were collectively agreed upon the impermissibility of every name which means service to anyone other than Allah (May Allah be pleased with him) such as Abd-'Umar (slave of 'Umar), Abd-Al-Ka'bah (slave of the Ka'bah), and like that except Abdul-Muttalib.

Ibn Abbas (May Allah be pleased with him) commented upon the above verse of Qur'an as such:

When Adam had sexual relation with Eve, she became pregnant. At that time *Iblis* (Satan) came to them and said "I am the one who caused your expulsion from Paradise. Obey me, otherwise I shall cause your child to grow two horns like a deer by which he will puncture your belly when he comes out! I will do it! I will do it!" Satan thus frightened them (Adam and Eve) and said to name the boy "Abdul-Harith;' (slave of the earth cultivator). They (Adam and Eve) did not obey him (Satan) and a dead child was born to them. When Eve became pregnant a second time, Satan again approached them and repeated the same demand but again they did not obey. And the second child was still born dead. She [Eve] became pregnant a third time, Satan again came to them and put the same demand mentioning what had happened before. Adam and Eve were overcome by love for the child and named the boy "Abdul-Harith (slave of the earth cultivator)". And this is what Allah said (in the verse): "They made partners with Him for what they were given".

[Reported by Ibn Abi Hatim]

He (Ibn Abi Hatim) also reports with a *Sahih* chain from Qatadah (May Allah be pleased with him) that he said[1]:

"They made partners in giving obedience along with Him but not in worship beside Him."

He (Ibn Abi Hatim) also reports with a sound chain from Mujahid (May Allah be pleased with him) regarding the verse:

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[1] Note: The above quoted *Hadith* is said to be weak. Hafiz Ibn Kathir ill! '-» and Allamah Al-Albani ranked it weak *"Da 'if"* (Publisher).

"If you give us a *Salih* (good in every aspect) child, ..."

(7:189)

that they (Adam and Eve) were frightened that the child might not be human. Such a meaning was mentioned by Hasan, Sa'id and others (May Allah be pleased with him).

Important issues of the Chapter

1) Any name which implies worship of others than Allah is forbidden.
2) Explanation of the verse in *Al-A'raf (7:189).*
3) This *Shirk* is concerned only with the naming though its actual implied meaning was not intended.
4) The gift of Allah to a man of a normal girl is also of His favours.
5) The pious predecessors made a distinction between *Shirk* in obedience and *Shirk* in worship.

CHAPTER No: 51

(The Most Beautiful Names belong to Allah)

Allah the Most Exalted said:

"And (all) the most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names."

(7:180)

Ibn Abi Hatim (May Allah be pleased with him) reported that Ibn Abbas (May Allah be pleased with him) said: "Those who belie or deny His Names actually commit *Shirk."*

Also reported from him is: "They derived *Al-Lat* from *Al-Ilah* and *Al- 'Uzza* from *AlI-Aziz."*

A'mash said: "They included (in the Names of Allah) such (names) which do not belong to Him.".

Important issues of the Chapter

1) Confirmation of the Names of Allah.
2) All the Names of Allah are beautiful.
3) We must call Allah by His Names.
4) The command to shun the ignorant, evil apostates.
5) Explanation of the kind of apostasy one commits by misusing the Names of Allah.
6) The punishment promised for the person who commits apostasy.

CHAPTER No: 52
Do not say ***As-Salam*** (Peace and Security) upon Allah

It is reported in *As-Sahih (Al-Bukhari) and Muslim* from Ibn Mas'ud (May Allah be pleased with him) He said:

Whenever we offered *Salat* (prayer) behind the Prophet (May the peace and blessing of Allah be upon him) we used to recite (in sitting) *"As-Salam* (the peace) be on Allah from His slaves. *As-Salam* (the peace) be on such and such people." The Prophet (May the peace and blessing of Allah be upon him) guided us by saying: "Do not say `*As-Salam 'ala-Allah* -the peace be on Allah', for Allah Himself is *As-Salam* (the Peace)."

Important issues of the Chapter

1. Explanation of *As-Salam* (the peace).
2. *As-Salam* (the peace) is a greeting or salutation.
3. *As-Salam* is not proper to use for Allah.
4. The reason being Allah Himself is *As-Salam* (the Peace).
5. The Prophet (May the peace and blessing of Allah be upon him) taught the Companions (May Allah be pleased with him) the invocation in the way it should be offered to Allah.

CHAPTER No: 53
Saying: "O Allah, forgive me if You wish"

It is reported in *As-Sahih (Al-Bukhari)* from Abu Hurairah (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"None of you should say: 'O Allah, forgive me if You wish; O Allah, be Merciful to me if You wish; but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."

Muslim reports:

"One should appeal to Allah with firm determination for nothing is too much for, or beyond Allah."

Important issues of the Chapter

1) Forbiddance of making any exclusions in the supplication.
2) The reason for not saying 'If You wish'.
3) The Prophet (May the peace and blessing of Allah be upon him) said to make the appeal with firm determination.
4) Ask whatever you can of Allah.
5) The reason for that (for nothing is too much for, or beyond Him).

CHAPTER No: 54

One should not say "My Slave (Male or Female)"

In *As-Sahih (Muslim),* Abu Hurairah (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"One of you should not say, 'Feed your Lord *(Rabbaka),* help your lord in performing ablution, but he should say, 'My master (e.g. Feed your master instead of lord, etc.) *(Saiyidi)'.* or 'My guardian' *(Maulai),* and one should not say, 'My slave *('Abdi),* or 'My slave girl *('Amati),* but he should say 'My lad *(Fatai)',* 'My lass *(Fatati)'* and 'My boy *(Ghulami)'* ".

Important issues of the Chapter

1) Forbiddance of saying: "My slave-boy" or "My slave-girl."
2) The slave should not say: "My lord", nor should it be said to him: "Feed your lord".
3) Teaching the master to instead say: "My lad", "My Lass" and "My boy."
4) Teaching the slave to instead say: "My master" or "My guardian."
5) The point here is to emphasize *Tauhid* in the fullest, even in one's expressions.

CHAPTER No: 55
Whoever asks with the Name of Allah, is not to be rejected

Ibn Umar (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"If anyone makes a request in Allah's Name, give it to him; if anyone seeks refuge by Allah's Name, give him refuge; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him."

[Abu Dawud and An-Nasa'i mentioned this *Hadith* and graded it *Sahih* (sound)]

Important issues of the Chapter

1) Grant protection to those who seek protection with the Name of Allah.
2) Give if one asks with the Name of Allah.
3) Acceptance of the invitation.
4) Return kindness that has been done to you.
5) If one has no means to repay kindness then supplication for him is a compensation.
6) His (May the peace and blessing of Allah be upon him) statement: "Until you feel that you have compensated him."

CHAPTER No: 56
Nothing but Paradise should be asked for by Allah's Face

Jabir ((May Allah be pleased with him)) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Nothing except Paradise should be asked for by Allah's Face."

(Abu Dawud)

Important issues of the Chapter

I) Forbiddance of asking by Allah's Face for other things than the utmost aim (that is Paradise).
2) Affirmation of Allah's Attribute of having the Face.

CHAPTER No: 57

On saying: "If only such and such..."

Allah the Most Exalted said:

"They say: 'If we had anything to do with the affair, none of us would have been killed here.'"

(3: 154)

The Almighty Allah said:

"(They are) the ones who said about their killed brethren while they themselves sat (at home): 'If only they had listened to us, they would not have been killed.' "

(3: 168)

It is narrated in *Sahih (Muslim)* from Abu Hurairah ((May Allah be pleased with him)) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Seek carefully what benefits you (in the Hereafter) and seek help only from Allah and neither lose heart. If any adversity (misfortune) comes to you don't say: 'If I had only acted in such and such way, it would have been such and such' but instead say: 'Allah has decreed it and what He willed is done.' Verily 'If opens the way for the work of Satan."

Important issues of the Chapter

1) Explanation of the two verses in *Al-'Imran* (3: 154 and 3: 168).
2) Clear forbiddance of saying 'If when something adverse happens to you.
3) The reason being that to do so opens the way for the work of Satan.
4) Guidance to the best speech.
5) The exhortation to do good deeds which are beneficial (in the Hereafter) while seeking help only from Allah.
6) Doing the opposite (i.e. seeking help from other than Allah) is prohibited, which is weakness.

CHAPTER No: 58

Prohibition of cursing the Wind

It is narrated from Ubai bin Ka 'b (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Do not curse the wind. If you see that which is displeasing to you then say: 'O Allah, we ask of you the good of this wind and the good of what is in it and the good that it is commanded to bring alongwith it. And we seek your protection, from the harm of this wind and the evil of what is in it and the evil that it is commanded to bring along with it.' "

[At- Tirmidhi graded this *Hadith* as *Sahih* (sound)]

Important issues of the Chapter

1) Cursing the wind is prohibited.
2) Guidance to beneficial words when someone sees that which he dislikes.
3) The wind is commanded by Allah's Order
4) The wind may be ordered with good as well as harm.

CHAPTER No: 59
(Prohibition of evil thoughts regarding Allah)

Allah the Almighty said:

"They thought wrongly of Allah -the thought of ignorance. They said, 'Have we any part in the affair?' Say you (O Muhammad (May the peace and blessing of Allah be upon him)): 'Indeed the affair belongs wholly to Allah.' They hide within themselves what they dare not reveal to you, saying: 'If we had anything to do with the affair, none of us would have been killed here.' Say: 'Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,' but that Allah might test what is in your breasts; and to Mahis[1] that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts."

(3:154)

Allah the Most Exalted said:

"Who think evil thoughts about Allah, for them is a disgraceful torment."

(48:6)

Ibn Al-Qaiyim (May Allah be pleased with him) said regarding the first verse: "The thought of ignorance is explained as meaning that Allah (May Allah be pleased with him) will not help the Messenger (May the peace and blessing of Allah be upon him) and his mission will soon fade away. It is also explained as meaning that the afflictions he suffered were not due to Divine Preordainment from Allah and His Wisdom. It is therefore explained as the denial of Wisdom and Decree and denial that the mission of His Messenger (May the peace and blessing of Allah be upon him) would be completed and that it would prevail over all other religions. These were the evil thoughts in the minds of *Munafiqun* (hypocrites) and *Mushrikun* (polytheists) which are mentioned in *Surat Al-Fath* as *Su'-uz-Zan* (evil thoughts). *Su'-uz-Zan* (evil thoughts) are against what is befitting the Most Perfect. Neither do they befit His Wisdom and Praiseworthiness nor His True Promise. Any person who thinks that the falsehood (Satan, polytheism etc.) will prevail over truth (Islamic Monotheism) continuously and it would cause truth to vanish; or who denies that things occur due to Allah's Decision and Decree; or who denies an overriding wisdom behind His Decree that is deserving of praise and thinks that such is due to an arbitrary purposeless will: these are the thoughts of those who disbelieve. Woe to those who disbelieve of the punishment of Hell.

"Most people think the worst of Allah with regards to what affects them in particular and what He does with others. No one is safe from that, except who truly knows Allah and His Names and Attributes, and the necessity of His Wisdom and Praise. Let the intelligent recipient of good advice look closely at himself in this matter and let him repent to Allah and beg His forgiveness for having harbored the worst thought about his Lord. If you were to look closely at (such individuals), you would see in him distress and annoyance with what Allah has decreed, blaming

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[1] This word *Mahis* has three meanings: (1) *to* test, (2) *to* purify, (3) *to* get rid of. *(Tafsir Al-Qurtubi)*

and finding fault in it, and thinking, it should rather be such and such. In this thought, some are up to lesser extent and others up to greater. Examine yourself: Are you free from such thoughts? If you are saved from it you have been saved from a great calamity. Rut if not, I cannot regard you as saved!"

Important issues of the Chapter

1) Explanation *of* the verse in *Al-1mran* (3:154).
2) Explanation of the verse in *Surat Al-Fath* (48:6).
3) Notice that the worst estimation of Allah *(Su'-uz-Zan)* is of uncounted variety.
4) Only the person who knows himself and (true meaning of) the Names and Attributes of Allah is safe from harboring such thoughts.

CHAPTER No: 60
The One who denies *Qadar* (Divine Decree)

Muslim reported that Ibn Umar (May Allah be pleased with him) said:

"By Him (Allah) in Whose Hand is the soul of lbn Umar, if anyone possessed gold amount to Uhud mountain and spent it all in the cause of Allah, Allah would not accept it unless he believes in *Qadar* (Divine Decree)." Then he cited as evidence the words of the Prophet (May the peace and blessing of Allah be upon him) : *"Iman* (Belief) is to believe in: 1) Allah; 2) His angels; 3) His revealed Books; 4) His Messengers; 5) The Day of Resurrection and *Al-Qadar* (Divine Preordainments), the good and the bad of it."

It is reported by Ubadah bin As-Samit ((May Allah be pleased with him)):

He said to his son, "O son, you'll never get the taste of *Iman* until and unless you realize that what has afflicted you was not to miss you and what has missed you was not to afflict you. I heard Allah's Messenger (May the peace and blessing of Allah be upon him) saying: 'The first thing Allah created was the pen. He ordered it to write. It said: My Lord what shall I write? He said: Write down the Destinies of all things until the establishment of the Hour'. O my son, I hear Allah's Messenger (May the peace and blessing of Allah be upon him) saying: 'Who dies believing something other than this, does not belong to me.' "

In a slightly different version by Ahmad:

"The first thing Allah created was the pen. He said to it: 'Write' and in that very hour all what was to occur (was written) until the Day of Resurrection."

In another narration by Ibn Wahb, Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Whoever does not believe in *Qadar* (Divine Preordainment), whether good or bad, will be burned by Allah in the Hell-fire."

It is reported in *Musnad Ahmad* and *Sunan Abi Dawud* on the authority of Ibn Ad-Dailami that he said:

I went to Ubai bin Ka'b (May Allah be pleased with him) and I said to him "There is something within me (doubt) -regarding *Al-Qadar.* Please narrate to me something that perhaps by it Allah would take it (doubt) from my heart." He said, "Even if you spend gold equal to the weight of Uhud mountain, Allah will not accept it until you believe in *Qadar.* And know that what has afflicted you was not to miss you and what has missed you was not to afflict you and if you die believing something other than this, then you are one of the people of Hell-fire." I then went to Abdullah bin Mas'ud, and Hudhaifa bin Al-Yaman and Zaid bin Thabit *(May Allah be pleased with him)* and they all reported something similar from the Prophet (May the peace and

blessing of Allah be upon him) to me.

The above quoted *Hadith* is *Sahih.* Al-Hakim reported it in his collection *Sahih.*

Important issues of the Chapter

1) Explanation of the obligation to believe in *Al-Qadar.*
2) Explanation of how to believe regarding it.
3) Uselessness of the deeds of one who does not believe in it.
4) No one can get the sweetness of *Iman* unless he believes in *Qadar* (Divine Preordainment).
5) A mention of what Allah created first.
6) That the pen wrote down all the events to take place till the last day.
7) The Prophet's disapproval of whoever does not have belief in *Qadar.*
8) The habit of the pious predecessors to refer the matter to scholars to clear any doubts.
9) The scholars of Islam answered with what cleared all doubts regarding *Qadar* by only giving reference to the statements of Prophet (May the peace and blessing of Allah be upon him)

CHAPTER No: 61

(What is the punishment) for the Picture-makers

Abu Hurairah (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Allah said: 'Who would be more unjust than the one who tries to create the like of my creatures? Let them create an atom, or let them create a grain, or let them create a barley corn.' "

(Al-Bukhari and Muslim)

They also report from `Aishah (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creation."

Also reported by them from Ibn Abbas (May Allah be pleased with him) that I heard Allah's Messenger (May the peace and blessing of Allah be upon him) saying:

"All the picture-makers would be in the fire of Hell. A soul will be breathed in every picture prepared by him and it shall punish him in the Hell."

It is additionally narrated from Ibn Abbas (May Allah be pleased with him) in a *Marfu' Hadith:*

"Whoever makes a picture in this world will be charged with putting a soul (life) in it and he will never be able to do it."

Muslim reports from Abu Haiyaj (Al-Asadi) that Ali (May Allah be pleased with him) said to him:

"Should I not depute you on a mission on which I was sent by Allah's Messenger (May the peace and blessing of Allah be upon him)?: Deface all the pictures which 'you come across and demolish all the high graves to the level of earth."

Important issues of the Chapter

1) Intense condemnation of those who make pictures.
2) Picture-making is condemned because it constitutes not having proper regard for Allah. As in His Statement: "Who would be more unjust than the one who tries to create the like of my creatures...”
3) Declaration of the power and ability of Allah and the incapacity and weakness of those (who attempt to create). As in His Statement: "Let them create an atom or a grain or a barley corn."
4) Declaration that they (picture-makers) will get the most severe punishment (on the Day of

Judgement).

5) Allah will create a soul in place of every picture and the maker of that picture will be punished by it in Hell.
6) Picture-makers will be asked to breathe life into every of their Images.
7) The command to deface all the images/pictures when found.

CHAPTER No: 62
The forbiddance of taking Oaths frequently

Allah the Most Exalted said:

"And protect your oaths."

(5:89)

It is narrated from Abu Hurairah (May Allah be pleased with him) that he heard Allah's Messenger (May the peace and blessing of Allah be upon him) saying:

"By 'swearing (the seller) may persuade the buyer to purchase the goods but he will be deprived of Allah's blessing."

(Al-Bukhari and Muslim)

It is narrated from Salman (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"There are three types of people whom Allah will not speak to and neither will He bless them and for them is the severe torment. They are: (i) A greying adulterer; (ii) An arrogant beggar; (iii) The one who has made Allah as his merchandise that is, he does not purchase except by swearing (by Allah), nor does he sell except by swearing (by Allah)."

[(At- Tabarani reorded the above *Hadith* with *Sahih Isnad)]*

It is reported in *Sahih (Muslim)* from Imran bin Husain (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"The best of my *Ummah* (nation) is my generation, then those who (immediately) follow them, then those who (immediately) follow them." Imran said, "I don't know if he mentioned after his generation two (successive generations afterwards) or three." "Then there will come a generation who will be ready to witness without being requested to do so and also they will be treacherous and untrustworthy. They will take oaths for vowing but never fulfill them, and obesity will be seen in them." (i.e. due to their preoccupation in acquiring worldly ease)." (Muslim)

Also reported in Muslim and Al-Bukhari from Ibn Mas'ud (May Allah be pleased with him) is that the Prophet (May the peace and blessing of Allah be upon him) said:

"The best of mankind is my generation then those who come (immediately) after them, then those who come after them. Thereafter will come a people whose witnesses will go ahead of their oaths and the oaths will go ahead of their witnesses."

Ibrahim (Nakhyee (May Allah be pleased with him)) said: "In our childhood, we were beaten by our elders to stand firm on witnesses and covenants."

Important issues of the Chapter

1) Admonishment to protect oaths.
2) Declaration that by swearing, the goods are sold but deprived of blessing.
3) Threat of severe punishment for those who do not buy or sell without swearing.
4) Warning that committing sin for small reasons or no reason increases the degree of sin.
5) Censure for those who swear by themselves without being asked to swear.
6) The Prophet's praise for the first three or four generations and his prophecy of what would happen after them.
7) They would bear witness without being asked to do so.
8) Predecessors of the pious Muslims used to beat their children for (needlessly) bearing witness (by Allah's Name) or by the covenant (of Allah).

CHAPTER No: 63
The Protection of Allah's Covenant and the Protection of His Prophet's Covenant

Allah Almighty said:

"And fulfill the Covenant of Allah *(Bai'a* : pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do."

(16:91)

Buraidah (May Allah be pleased with him) narrated:

"Whenever Allah's Messenger (May the peace and blessing of Allah be upon him) deputed anyone as leader of an army (troop) or expedition, he admonished him to fear Allah, and be good to the Muslims with him. He used to say, "Start fighting (war) with the Name of Allah, in the cause of Allah, and fight those who disbelieve in Allah. You fight and do not take unduly from the booty, nor break any treaty, nor mutilate the dead bodies, nor kill the children. When you meet your enemies, who are polytheists, invite them to three alternatives. If they respond to any of these positively, accept them at their words and do not continue the war anymore. Invite them to accept Islam. If they agree to accept Islam, ask them to leave their homes and migrate to the lands of *Muhajirin.* Tell them that after migration they shall be entitled to get all the privileges and obligations of *Muhajirin.* If they refuse to migrate then make it clear that they will have the status of bedouin Muslims and shall be subjected to the commands of Allah like other Muslims but they shall not get any share from the booty or returns of the war unless they fight on the Muslims' side. If they do not confess Islam, impose *Jizyah* (a tax of protection taken from the non-Muslim citizens in the Islamic state) on them and if they comply with, then restrain your hands from them. But if they refuse (to pay *Jizyah)* then seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the Name of Allah and His Prophet, do not accord them the guarantee of Allah and His Prophet but give them the guarantee on behalf of yourself and on behalf of your companions. For it is a lesser sin that the security provided by you and your companion is disregarded than the security granted to them in the Name of Allah and His

Prophet. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command but do so at your (own) command, for you do not know whether or not you'll be able to carry out Allah's Behest with regard to them".

(Muslim)

Important issues of the Chapter:

1) The difference between the protection of Allah and His Prophet (May the peace and blessing of Allah be upon him) and the protection of the Muslims.
2) Direction to choose the less dangerous alternative.

3) The Prophet's command: "Fight with the Name of Allah and in the way of Allah."
4) The Prophet's command: "Fight against those who disbelieve in Allah."
5) The Prophet's command: "Seek Allah's help and fight with them.
6) There is a difference between the Command of Allah and that of the *'Ulama.*
7) That the companions if necessary, would make a judgement without knowing if it would agree with Allah's Judgement or not.

CHAPTER No: 64

To swear and to take Oath (binding) upon Allah

It is narrated from Jundub bin Abdullah (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

A man said: 'By Allah! Allah would not forgive such and such (person).' Thereupon Allah the Exalted and Glorious said: 'Who is he who swears about Me that I would not grant pardon to so-and-so? I have granted pardon to so-and-so and blotted out your (the swearer's) deeds.'"

(Muslim)

According to another *Hadith* from Abu Hurairah (May Allah be pleased with him) the man who said it, was a faithful worshipper. Abu Hurairah (May Allah be pleased with him) said:

"His one statement destroyed his life in this world and the Hereafter."

Important issues of the Chapter

1) Warning against taking an oath binding on Allah.
2) Hell-fire is closer to us than the laces of our shoes.
3) So is the Garden (Paradise).
4) In this *Hadith* it is described that a man sometimes utters a sentence unintentionally but the consequences of that are grave (i.e. severe punishment).
5) Sometimes a man gets forgiveness from all his evil deeds because of a most detested matter to him.

CHAPTER No: 65

None asks Intercession of Allah before His creation

It is narrated from Jubair bin Mut'im (May Allah be pleased with him) that He said:

An *A'rabi* (a nomadic Arab) came to the (May the peace and blessing of Allah be upon him) and said, "O Messenger of Allah, people are being destroyed, the children are hungry, wealth has perished (the crops are withered and the animals are perishing). So ask your *Rabb* to send us some rain. For we seek intercession of Allah upon you, and of you upon Allah." The Prophet (May the peace and blessing of Allah be upon him) said, *"Subhan Allah! Subhan Allah!"*[1] And he continued to do so until the effect of that was apparent on the faces of his Companions. He then said, "Woe to you! Do you know Who Allah is? Allah's Sublimity is far greater than that! There is no intercession of Allah before anyone!"

(Abu Dawud -*As-Sunnah)*

Important issues of the Chapter

1) The Prophet's disapproval and rebuke on saying: "We seek intercession of Allah upon you."
2) The change in the Prophet (May the peace and blessing of Allah be upon him) from this statement was clear enough to be seen on the faces of the Companions (May Allah be pleased with him) .
3) The Prophet (May the peace and blessing of Allah be upon him) did not disagree by the request for his intercession before Allah.
4) The meaning of *Subhan Allah.*[2]
5) The Muslims asked the Prophet (May the peace and blessing of Allah be upon him) to pray for rain.

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[1] Literally to declare that Allah is far above His creatures and totally free of any imperfection or need.

[2] Literally to declare that Allah is far above His creatures and totally free of any imperfection or need.

CHAPTER No: 66

The Prophet's safeguarding of *Tauhid* and his closing of the paths to *Shirk*

Narrated from Abdullah bin Ash-Shikhkhir (May Allah be pleased with him) who said:

I went with a delegation of Banu 'Aamir to Allah's Messenger (May the peace and blessing of Allah be upon him) and we (the delegation) said, "You are our lord *(Sayyid)."* To this he replied, "The Lord is Allah, the Blessed and Exalted." Then we said, "You are one of us most endowed with excellence and superiority." To this, the Prophet (May the peace and blessing of Allah be upon him) replied, "Say what you have to say, or part of what you have to say, and do not let the Satan get you carried away."

[Abu Dawud reported this *Hadith* with valid *Isnad]*

It is narrated from Anas (May Allah be pleased with him) :

Some people said, "O Messenger of Allah, O the best amongst us and son of the best of us, you are our master and also the son of our master." So he (the Prophet (May the peace and blessing of Allah be upon him)) said, "O people, say what you have to say; do not allow the Satan to fascinate you. I am Muhammad, the slave of Allah and His Messenger. I do not like you to raise me above my status to which I have been raised by Allah, Most Noble and Majestic is He."

[Reported by *An-Nasa'i* with valid *Sanad]*

Important issues of the Chapter

I) Warning people against exaggeration.
2) What the one should say if it is said to him: "You are our master.
3) The Prophet's statement: "Do not let Satan get you carried away," though they only told the truth.
4) The Prophet's statement: "I do not like you to raise me above my status..."

CHAPTER No: 67
("They made not a just estimate of Allah...")

Allah the Almighty said:

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!"

(39:67)

Abdullah bin Mas'ud (May Allah be pleased with him) narrated:

A (Jewish) rabbi came to Allah's Messenger (May the peace and blessing of Allah be upon him) and he said, "O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King'". Thereupon the Prophet (May the peace and blessing of Allah be upon him) smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allah's Messenger (May the peace and blessing of Allah be upon him) recited: "They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand."

(39:67)

It is stated in another narration of Muslim:

"And the mountains and the trees on one finger. Then He will shake them while saying, "I am the King, I am Allah' "

In another version in Al-Bukhari:

"Allah will put the heavens on one finger, and the water and the dust on one finger, and the rest of the creation on one finger."

In Muslim, from Ibn Umar (May Allah be pleased with him) in a *Marfu' Hadith,* it is narrated:

"Allah will roll all the heavens up on the Day of Resurrection and take them in His Right Hand and then He will say, 'I am the King; where are the tyrants and where are the arrogant ones (today)?' He would then roll up the seven earths and take them in His Left Hand and say, 'I am the King, where are the tyrants and where are the arrogant ones (today)?' "

It is narrated from Ibn Abbas (May Allah be pleased with him) that-he said:

"The seven heavens and seven earths will be as small in Allah's Hand as a seed of mustard in one of your hands."

Ibn Jarir (May Allah be pleased with him) said: I was told by Yunus: We were informed by Ibn Wahb: Ibn Zaid said my father told me that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Seven heavens are as small as seven Dirhams moulded in a warrior's shield in comparison to the *Kursi* (literally: a footstool) of Allah."

And he (Ibn Jarir) said, Abu Dhar (Ghiffiri) (May Allah be pleased with him) said that he heard Allah's Messenger (May the peace and blessing of Allah be upon him) saying:

"The *Kursi* (Allah's Footstool) compared to the Throne *(Arsh)* is nothing but like a ring *of* iron thrown in a vast field."

It is reported that Ibn Mas'ud (May Allah be pleased with him) said:

The distance between first and second heaven is that of 500 years, and between each of the seven heavens is also 500 years, and the distance between seventh heaven to the *Kursi* (Allah's Footstool) is also 500 years, and the distance between the *Kursi* and the water is again 500 years. The Throne *(Arsh)* is above the water and Allah the Almighty is above the Throne. And nothing is hidden to Allah of your deeds."

Reported by Ibn Mahdi from Hammad bin Salamah from Aasim from Ziu from Abdullah (Ibn Mas'ud (May Allah be pleased with him)). It was similarly nauated by Al-Mas'udi from Aasim from Abu Wail from Abdullah (Ibn Mas'ud (May Allah be pleased with him)) AI-Hafiz Adh-Dhahabi (May Allah be pleased with him) stated that the above *Hadith* has been reported through other channels also.

It is narrated from Abbas bin Abdul-Muttalib (May Allah be pleased with him) that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Do you know how much the distance between earth and heaven is?" We said, "Allah and His Messenger know better." Then he (May the peace and blessing of Allah be upon him) said, "The distance between them is 500 years, and the distance between one heaven to the next is 500 years, and the dimension of each heaven will

take 500 years to travel, and there is a sea between the seventh heaven and the Throne which has between its lowest and highest ends the distance like that between the heavens and the earth (i.e. 500 years). And Allah the Most Exalted is above that and nothing is secret from Him of the deeds of Bani Adam (humankind)."

[Reported by Abu Dawud and others.]

Important issues of the Chapter

1) Explanation of the verse:

"The whole of the earth will be grasped by His Hand on the Day of Resurrection." (39:67)

2) There remained with the Jews at the time of the Prophet (May the peace and blessing of Allah be upon him) knowledge of such things like this that they neither denied nor explained.
3) When the rabbi made mention to the Prophet (May the peace and blessing of Allah be upon him) he confirmed his statement and Qur'anic Revelation was sent down in agreement to that (what he had mentioned).
4) The event of the Prophet (May the peace and blessing of Allah be upon him) laughing in confirmation of what the rabbi mentioned of such tremendous knowledge.
5) Mentioning of the two Hands of Allah; and the heavens in the Right Hand and the earths in the Left.
6) The Second Hand was referred as the Left.
7) The mention of the tyrants and the arrogant ones along with that.
8) The statement that the comparison of the seven heavens and earths would be as small in Allah's Hand as a seed of mustard in one of yours.
9) The greatness of the *Kursi* (Allah's Footstool) in relation to the heavens.
10) The greatness of the Throne *(Arsh)* in relation to the *Kursi.*
11) That the *Kursi,* water, and Throne exist separately.
12) The distance between one heaven to the next heaven.
13) The distance between the seventh heaven and the *Kursi.*
14) The distance between the *Kursi* and the water.
15) Allah's Throne is above the water.
16) Allah is above the Throne *(Arsh).*
17) The distance between heaven and the earth.
18) The diameter of each heaven is 500 years.
19) The sea *(Bahr)* above the seventh heaven is equal to the distance of 500 years between its lowest and highest depth. And Allah (May Allah be pleased with him) knows best.

All praises and thanks are due to Allah the Lord of all the worlds and may His *Salat* and *Salam* be upon our Prophet Muhammad and on his followers and Companions altogether.